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SOME OF OUR DEFECTS AND HOW TO CURE THEM.

In dealing with the subject under consideration in this paper we start with two assumptions. We take it for granted that when we examine ourselves we are conscious that we are not as good as we ought to be, and that feeling our defects we desire to have them removed. With the desire to attain a better state we couple the belief that the attainment of such a state is possible.

When we examine carefully all the objects around us and become acquainted with their nature and the reason of their existence, we feel that "man is the noblest work of God." His body is "fearfully and wonderfully made." And when we think of the mind and its connection with the body, of the soul and its ability to place the mind in intimate relationship with unseen realities and thus to give it a wider range of exercise for thought than can be furnished by the visible world around us, we become convinced that infinite wisdom, power, and love were put forth in their formation, and, therefore, that no one, whatever his position in life may be, is to be lightly esteemed, since he is a child of God, and is dependent on God, so that he cannot apart from God make one "hair white or black." But while we are convinced of our divine origin we also confess that we fall far short of perfection; that from some inherent cause no man's nature is complete; that there is a power limiting the range of the exercise of body, mind, and spirit beyond what is imposed by their own structure, and misdirecting and weakening the energy of one or other of the parts of our being; that "there is a law in our members warring against a higher law of the mind;" that there is in us and around us disorder where there should be order, discord where there should be harmony.

We are all conscious of frequent failure to perform the duties we owe to God in virtue of our relationship to Him. Let us, then,

consider this matter at some length. In all parts of the world and in all ages of the world's history men have confessed their dependence upon God. In the language and literature and in the customs of every nation we find proofs that men cannot live without the feeling that God controls their lives. Poets put the Divine name in the introductory lines of their poems; children are spoken of as the gift of God; death is a token that God's hand is near; accidents are events known to God and to Him alone; and places are regarded as sacred because God is nearer to men there than elsewhere. Thus in every phase of life a decided and spontaneous testimony is given to God's claim upon us, and His nearness to us. This is the consequence of our derivation from God, and of our desire to maintain this relationship; and our right to be at the head of the rest of the created universe as the vice-gerents of God is due to the fact that we are the offspring of God.

This being so, it follows that we should love God. This is a law of our nature, and not the result of education. The child loves his parents, and cannot but do so till he gets old enough to judge of character and motives. If with growing experience of men and things he feels his love for them diminishing, he also feels that he is sustaining a severe loss; that a precious treasure is being taken from him. The abode of his parents is no longer the home it was; no longer does mutual sympathy give rest and strength to him when weary with life's work; he no longer trusts in their superior wisdom to direct him in the perplexities of life. So, in his better moods he longs for the return of the feelings of childhood, which made him happy, and which gave him a *home* and *friends*.

In the quiet moments of religious reflection we feel a longing after a better state of heart towards God; for there comes to us a powerful testimony from Nature that He deserves to be loved. The tints of the flowers, the graceful forms of beauty that we see, and the pleasing melodies with which Nature abounds, tell us of the beauty and the harmony that exist in the character of God. The love of friends, and the generous emotions in our own hearts, the light that pierces the darkness of affliction, and the joy that springs forth from sorrow, bear witness that God who guides our steps through life is full of love and desires our truest happiness. As we feel this we have the consciousness that we should love Him for His love to us: but we *cannot*; and as we learn this sad fact we acknowledge that here is a serious defect of our natures that should be corrected; for we know that the more we love the hap-

pier we are, and that in God there are no *limitations* of character to check our affection. Every generous impulse in our hearts finds a response in Him; since the love that issues from our hearts is His love returning to Him after visiting us in mercy and refreshing not only ourselves but others through us.

As the rain that falls from heaven to the earth circulates upon its surface, and gives strength and beauty to all it touches, and then reascends to the skies in an invisible form to come down again with renewed power to bless, so does the love of God come down to gladden and beautify our lives and then to ascend again to its source. We can, therefore, love God without ceasing; and when we hear the command, "Love the Lord thy God with all thy heart, with all thy soul, with all thy strength," we recognise it to be the voice of Nature's God, who, being Love, has made *love* a necessary condition of our true being.

Yet we are unwilling to obey that voice; and this defect exists in spite of the teaching of reason, and in spite of the knowledge that we are only truly happy when we are surrounded by loving influences. Nature tells us that we ought to love God, but it cannot produce the willingness, or give the power to do this. As a law it points out our duty, but it does not supply the inspiration that will lift the soul into the sphere of obedience. We require this inspiration, we must have this power before we can obey the law to love in the spontaneous manner in which it must be obeyed before it is rightly fulfilled. No exactness of drill makes an army invincible; that it may become truly efficient it must be fired by a free impulse from the leader. No great work of genius was ever written till the pen of the writer was guided by an enthusiasm for his theme.

The child, at the beginning of his life, is placed face to face with the law of the family, and he feels it irksome and often rebels till he sees that law embodied in the lives of those whose love and care for him are daily manifested. When he perceives that they are under the same law, and that it tends to promote the happiness of all by warning them against evil and directing them in the path of right, when he sees that the law is the expression of wisdom and love, then he cheerfully yields to it as a principle of life and finds in it a source of strength and comfort. The law is thus proved to him to be a blessing. In this we note that before the child could receive the demonstration the law had to be set forth in a person; its essence had to be shown in a personal experience, and to be seen as an inspiring power working for truth and righteous-

ness, before he could let it be infused into his life. In this fact we find a remedy for this serious defect of which we complain, the inability to love God.

Our Creator, who wants our love, has not only set forth His claim in His word and in our natures, but in Immanuel, the God-man. In him the same law is presented in all the beauty that a personality can give it, and it presents itself as that which qualifies him to be our friend and Saviour. In Jesus we see love embodied—the love of God incarnate. This sympathy for the sick and sinful was the manifestation of that of God our Father. His life on earth amidst poverty and persecution and yet in unbroken communion with God, teaches us how we are to love God in all the conditions of life in which we may be placed. And when, by our faith in him, we choose him as our leader in this life, he inspires us with his own life, he imparts his enthusiasm for truth and the God of truth, he gives us the Holy Spirit, and thus bestows on us the power to love God as we cannot now. He not only teaches the law of love, but gives us the desire and the power to love.

But this is not all. We not only feel at times that we should love God, but we have, perhaps more frequently, the still deeper consciousness that we should obey Him, that we should persistently offer the unreserved consecration of our powers to His service. Conscience, which is the voice of God in us, condemns certain kinds of thoughts, feelings, words, and actions, and we learn, from childhood, that these should be avoided by ourselves and others. They are of a kind which we all condemn as evil, and yet they find their source in our hearts and dispositions, and so we point them out as defects of character that should be remedied. We condemn them because we know that they are against the eternal law of right, that they indicate the possession of a corrupt source from which a stream of evil will arise and must arise to the injury of ourselves and others, and the deepening of the spring from which they issue and the widening of the channel along which it flows. We instinctively feel all this. We do not require to be taught it. Wherever we find a man we find a being who carries this knowledge with him. When Darwin was cruising in the *Beagle* around the coast of Patagonia, he one day went on shore with a native of the place who had just been spending a few months in Europe and in English ships. The two men walked about among the hills and near the coast, examining the country. The inhabitants of the district were found to be not more than twelve, and their habits

were of the lowest type. Darwin and his companion came at length to a place where it was evident that a man had been living by himself, and as the native carefully examined the signs, he said that the man was clearly a bad man, probably a thief, and that he was afraid of the others. There, in that remote place, far from all traces of civilized life, among even that handful of human beings, there was this law known and respected, that a man should always obey the law of right. We acknowledge the same law, and must do so or be unnatural. We may disobey it but we dare not deny that we are bound by the constitution of our moral natures to acknowledge its authority; and that when we break this law we must confess that we have done so. Excuses may be found for the transgression of the law, but the denial of its authority, or of our obligation to obey it, would at once mark us out as persons who are unfit to live in society and who should be kept under careful restraint. As there is such a proneness to do wrong, compulsion to do the right has to be put upon us in the family circle and in public life. In fact all the existing forms of government, from that of a child to that of an empire, have been devised through the deep-seated and universal consciousness of a defect in each individual to render due obedience to the law of right, and all their aims are to keep men within the boundary lines of duty.

The words used in different languages to give expression to this consciouness teach the same truth. Terms whose translations are 'wandering from the way', 'violating a rule', 'missing the mark', show that we ought to observe certain laws in life; and that we often fail to keep within their limits. Such terms as 'rebellion', 'apostasy', 'debt', tell us that the laws we refuse to obey are the laws of God, to whom we naturally owe obedience; and the terms 'guilt', 'hardness of heart', 'degradation' —terms that express the effect of sin upon ourselves—tell us as plainly that the laws we violate are not arbitrary laws, imposed on us simply by the will of God, but that, being the expression of His holiness, they are essential to our well-being, so that when we break them we injure ourselves—we "sin against our own souls." Thus, this truth has been stamped upon the literature of the world. In all countries and in all ages the wisest and most earnest men have borne testimony to the fact that man has been born to live for God and with God, but that he fails to do what he knows to be right, and that he becomes evil by failure to do his duty. This fact is the source of all moral and religious exercises, yet it is never satis-

fied or removed by them. The more earnestly we try to fulfil our duty the more do we feel our inability to meet its increasing demands, and the more do we become aware of our ignorance of what our duty really is. The boundary line of each commandment is like that of the horizon, it ever recedes as we advance towards it. The more we know of each virtue and of God's character, the wider becomes our view of the sphere of duty. This is always the experience of those who are in earnest. There are some who are satisfied with what comes within the range of their senses and who never exercise their minds or their moral faculties with problems of a higher order. Such people live in a very small world and entirely for themselves. They see things but they do not try to understand what they see; so they think there is nothing to learn beyond the mere existence of the gross facts observed; and contented with that knowledge they live as contracted lives as the frog which thinks that all the known universe is comprised within the walls of the well in which he was born. Their knowledge of things and men is very limited, and their knowledge of duty and of all that is implied in the law of right is just as limited. But there are others—and may we be found among the number—who desire to know the reason of what they see, and who wish to explore that which is still beyond their sight and to do so till the end. For the experience of the past has taught them that truth in its best form is still in front of men, beckoning them on to receive the honours she has to bestow. Complete obedience to any law is a thing that has yet to be attained; and so there is in the pursuit of truth a sufficient stimulus to encourage all to persevere. But how is this spirit, this love of truth, this energy that must be expended in strenuous daily effort after truth to be got? The testimony of ages is that it cannot be got from man. Let us hear what, on one occasion, Socrates speaking to Alcibiades said.

"To me it appears best to be patient. It is necessary to wait till you learn how you ought to act towards the gods, and towards men."

"When, O Socrates, shall that time be? and who shall instruct me? for most willingly would I see this person, who he is."

"He is one who cares for you; but as Homer represents Minerva as taking away darkness from the eyes of Diomedes that he might distinguish a god from a man; so it is necessary that he should first take away the darkness from your mind, and then bring near those things by which you shall know good and evil."

"Let him take away the darkness, or any other thing, if he will; for whoever this man is, I am prepared to refuse none of the things which he commands if I shall be made better."

Socrates felt and taught that man has need of enlightenment and of power before he can spontaneously obey the truth; and since his time the testimony of the wisest and best unites with his to corroborate the teaching of the Bible when it says, "It is not in man to direct his steps." What, then, are we to do? Here again God meets us with help. Immanuel presents himself to each of us and says, "In me is thy strength found." In his life we have a perfect example of how we should obey God at all times, and we are commanded "to walk in his footsteps as he hath set us an example." In his teaching we have instruction that is able to make us "wise unto salvation." When we trust in him, he gives us strength to do the right; and he does this not merely by the influence that a pure mind and a strong nature exerts over a weak one but by his dwelling within us. He can so work in us that our wills are strengthened, our affections purified, and our desire after God becomes more intense, so that we are fitted to live lives worthy of their divine origin. We have come from God, we are living in God's world, we are hoping to be with God hereafter; and that our natures may be brought into harmony with this divine environment God himself, in the form of man, has taught us how to do the divine will in a world of sin and trouble, and he now freely, lovingly offers himself to us as 'Our Life', as "Christ in us, the hope of glory."

Another defect that impresses itself upon us is the fact that we have done *wrong* in the past and cannot get free from the consciousness of sin which hinders us in the pursuit of truth and goodness. From time to time the remembrance of evil done flashes across our spirits and saddens us. When we see the evil effects of what we did when we were thoughtless or headstrong, we feel ashamed and tremble for the consequences. And when we, sometimes, try to advise others or to find fault with those placed under our care, the remembrance of sins committed in the past deprives us of the power of pressing home what we would say, as earnestly as the case requires. Our hearts condemn us for the past, and advancing years only add, through their experience, to the bitterness of the sorrow felt. We stand judged and condemned before the tribunal of conscience; and as we confess our guilt we desire to find a means of removing it. Whither shall we turn for the remedy? Nothing that we can do can help us. We cannot blot out the past. It is imprinted on the soul and on the mind of God. It is a complete record in itself; the future cannot affect its character. We condemn ourselves. All

that is good in man condemns our sin; and God must do the same. Where, then, can we find the remedy? God, our Father, whom we have offended, although he is "strict to mark iniquity," comes in love to us and presents to us Immanuel, Jesus, as the propitiation and Saviour from all sin. Through his death the sins of the past can be fully forgiven, peace can take the place of despair, and strength, the place of weakness. When we believe the testimony that is given of Jesus, and when we believe that through his death our sins, which are many, are all forgiven, then we feel that we are restored to the favour of God, and we get the confidence of sons reconciled to a Father who loves them and offers them all the riches and honours He himself possesses.

Let us next consider some defects of our character, as displayed in our failure to discharge the duties which we owe to our fellow-men. In all our thoughts upon religious and moral subjects we are apt to place those that relate to God not only first, but generally at such a distance above those that relate to men that there is in our thoughts no necesssary connection between the two, or if there is, it is one that is downwards and never upwards, that is, from God to man, and never from man to God. One result of this is that morality and religion are regarded as two distinct things, to be thought of as quite independent of each other. It is owing to this that moral philosophy in the ordinary text-books is treated on the basis of what can be learned from the study of man's nature by itself, and without reference to the teaching of Scripture upon it. From the same cause many people think that they are *religious* while they pay little attention to the laws of morality. A striking illustration of this was given during the trial of the men who perpetrated the Phœnix Park murders. When Carey, who gave to the murderers the signal that pointed out the men to be killed, was on his trial, he was asked by the judge, "Did you go to mass on the morning on which the murder was committed?" "I did." "Did you go from the chapel after mass to the Park to give the signal for the murder?" "I did." "You are a very devout man?" "I am." There in open court a man could declare that he was a devout man, a religious man, and yet that he went from a solemn religious service to a place where he was in a deliberate manner to take a very important and a very treacherous part in a murder. In his mind morality and religion were two distinct things having no necessary connection with each other. From the same idea those who esteemed themselves the most reli-

gious among the Jews, in the days of Christ, could publicly offer up long prayers in the temple and the streets, and then proceed to rob the widow and the fatherless. On account of the same belief many break the laws of morality and then try to atone for their transgressions by such religious acts as visiting a temple, giving alms, and the like. Another class, more throughly in earnest in doing the right, feel that there is a connection between their duty to God and their duty to their fellow-men, and that the latter depends upon the former; but they think that as they have failed in performing the first, it is not to be expected that they can do the second. There is truth lying at the root of this idea, for the spring of all right action must be in God; but there is another truth that is not often realised, the truth that we cannot do our duty to God except by doing our duty to our fellow-men. We serve God by doing good to our fellow-men, and we cannot serve Him in any other way. In God's sight the two are inseparable, as we see in the words, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him: and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward." Again, "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is impossible for a man to be a religious man, a true servant of God, who neglects the well-being of his fellow-men; and not only so, but we rise up into the fuller knowledge of God and the requirements of His law through using both in our dealings with our fellow-men.

We come to know man in his best form through Immanuel, the perfect man, and by the knowledge he imparts to us through his indwelling; we attain to a higher knowledge of the character of God, through our conflict with sin; and we learn to appreciate his power and love by the strength he gives us in the conflict waged while we are working with men. From this standpoint then let us look at our defects made manifest in this light. We feel that while our happiness and the happiness of others depend in the first place upon our cherishing right thoughts and feelings towards our fellow-

men, yet selfishness usurps their place and sways our actions. We admire a life of self-sacrifice. All generous deeds command our praise and respect. When these are presented to us in biography and history we admire the nobility of character, the true dignity set forth in the picture, while all self-aggrandisement, the recompense of injury for injury, the harsh treatment of the subject and fallen awaken in us emotions of an opposite character. The man who rules his spirit and does the right when he has the power to oppress is the true hero. But when we turn from these pictures of the past to deal with the everyday facts of life that conflict with our interests, then we learn that it is easier to admire the self-sacrificing spirit and deed than it is to imitate the doer. When our personal rights are encroached upon our feelings rise up in rebellion and we protest against the invasion. Not only so, but it often happens that at the supposed appearance of evil we suffer as if we knew that the evil had been really done : our imagination fills up the outline with all the supposed possible details and we look upon the picture delineated by our selfishness, and shudder at its sight as if it were a terrible reality, whereas it is only a phantom of our creation.

We find also, as we engage in the business of life, and mix with our friends in the social circle, that strictly honest motives and pure thoughts are not always at our command.

Perfect honesty in all one's dealings is such a rare thing to find that it has been said that "an honest man is the noblest work of God;" and there is so much met with in our ordinary literature and in our life to excite impure thoughts and feelings that it is impossible to keep ourselves strictly, at all times, in the path of virtue. Yet honesty and purity commend themselves to our consciences and to those of all men, and their opposites are invariably condemned because they are known to be antagonistic to the well-being of the individual life and to the existence of society. It therefore occasions no surprise to a right-minded man when he meets with a statement like this :

> "Lord, who shall sojourn in thy tabernacle ?
> Who shall dwell in thy holy hill?
> He that walketh uprightly and worketh righteousness,
> And speaketh truth in his heart,
> He that slandereth not with his tongue,
> Nor doeth evil to his friend,
> Nor taketh up reproach against his neighbour.
> In whose eyes a reprobate is despised ;
> But he honoureth them that fear the Lord,
> He that sweareth to his own hurt and changeth not."

Our consciences, which are witnesses for God, tell us that these must be some, at least, of the conditions of life in the presence of God, as they undoubtedly are the recognised principles of a righteous life here. Yet, although we know this to be true, although we recognise that a perfect character must possess these qualities, and also that as it attains to perfection it must acquire these in growing measure, yet we have to confess that they cannot be acquired by mere mental or moral effort. The nature that will adhere to the truth in the face of threatened sufferings, and that will continue to be pure while assailed by impurity, is not the product of any philosophical system nor of attainments in any branch of science. For honesty and purity to be the permanent possession of our character must come from the centre of our being—from the heart which is the spring of our desires and affections, out of which also our evil desires come, and in which is the throne of selfishness. It then must be dealt with: it must be entirely renewed. It must be cleansed from the evil that is in it: the evil spirits must be cast out, and a greater power than that of the whole realm of evil must take and keep possession. This can be done only by Jesus the Redeemer of us all. In the face of his enemies, before the judgment seat and false accusers, at the cross and on the cross his lips never faltered at the truth, but he spoke it out unmistakably and forcibly. Neither acquaintance nor foe could accuse him of sin, though he lived for thirty years in a town out of which no good thing was expected: the unclean spirits had to yield to his purity. His resurrection from the dead proved that he was as true and pure as the Father of all. Here then is the source of the blessings we require. Do we want love? During his life on earth we know that he patiently endured the greatest "contradiction of sinners against himself" and that at the cross he prayed for his persecutors, and thus set us an example of one who obeyed the command to love our neighbours even to the extent of loving our enemies. He showed us what is meant by "not rendering evil for evil, but, contrariwise, blessing."

Patience, compassion, and love attended him through life to the cross, and they were sealed to us there in him. Jesus is our Redeemer, he is ours, he has been given to us in all the perfection of his nature, and of his fulness we may all receive and grace for grace according to our daily need. If we put ourselves in union with him by the channel of the connecting faith, his power, his life will become ours, and we shall become like him. He offers himself

to every one of us as the source of every blessing, of all strength. By faith, by that faith that worketh by love, we can become his as he is ours; and through his indwelling spirit we shall be delivered from evil and transformed into his own glorious image which is the image of the invisible Father. Thus will the dream of the Hindu sages be realised, which they saw as through a glass darkly, that man's perfection is realised only in union with God. We now know clearly that this perfection is to be attained through a living union with Christ, in whom, and in whom alone we "live and move and have our being."

WALTER JOSS

HINDU FESTIVALS (*PARVAM*) :—I.

As far back as history or tradition takes us, we find that communities were accustomed to set apart periodically recurring days and seasons, to be commemorative of events of national or racial importance. These seasons were usually marked by more or less complete rest from all ordinary labour, and they seem, from the very earliest times, to have been observed with religious solemnities. In the absence of written history, great events would be best kept in remembrance by such constantly recurring observances, the character of which would be joyous or mournful in correspondence with the events commemorated. Outside the history of other ancient nations, the written annals of the Jewish nation afford us abundantly sufficient examples of these festive occasions and the kind of events they were instituted to keep in remembrance. Christianity, too, is not without its solemn seasons, which serve to emphasize those events of most conspicuous importance in connection with our Holy Faith.

It does not need a very lengthened residence in India to find out how particularly devoted are its people to keeping up the numerous and varied festivals prescribed by custom or religion. It sometimes requires a large exercise of that quality for which the Englishman, in India at least, is not conspicuous, to quietly submit to the inconveniences to which one is, at times, put by demands for leave of absence to celebrate this or that feast. And yet, if one will only calmly think of it, these festivals are not without their bright side. They are periods of rest and enjoyment in the lives of many who have not over much brightness in their existence; and in this respect, at least, they serve one of the purposes for which it pleased the Almighty to appoint the Sabbath. It is pleasant to think

of the dull plodding round of toil being broken, now and then, in the life of our Hindu brethren by a little rest and enjoyment; albeit one could wish that the events commemorated were often other than they are, both in origin and in manner of commemoration.

In a former paper I alluded to the general ignorance of the Englishman in India of things connected with the daily life of the Hindu and of much that is constantly taking place before his very eyes. The same observation might be made, too, as regards these festive seasons. Ask an ordinary Englishman what is the meaning of any particular Hindu feast that may be in course of observance, why it is kept up, and why in such and such a particular form; and in nine cases out of ten the answer will convey very little information, and that even in the case of those long resident in the country. Indeed the natives themselves are often unable to give a very clear answer to such questions, even when they join in the observances. It is intended in this paper to throw some little light on this subject, though, owing to the variations occasioned by difference of caste and sect, the task is not at all an easy one. The information conveyed can at best be but fragmentary, and may not answer in detail for every part of the country.

According to the Native Almanac, there are some 125 festivals, of greater or less importance, marked for observance during the current year. Some of these have to do with all classes of Hindus as *Samvatsarādi* (New year's day), and some with certain classes only, as *Sivarātri* (the birth night of Siva), which, as the name itself indicates, is not observed by the worshippers of Vishnu. Some of them, again, are only observed by men, as *Krishnajayanti* (the birth day of Krishna); whilst others are observed only by women, as *Varalakshmivratam* (the festival of Lakshmi, the wife of Vishnu). According to the *Purānas,* there are some 400 festivals to be observed throughout the year, but most of these have fallen into disuse.

According to the Hindu almanacs it may be said that, as a rule, the festivals are fixed as to date, but since the Hindu and the European almanacs are drawn up on different systems, the festivals do not occur upon fixed dates according to our reckoning. Indeed, the Hindu almanacs themselves differ in their systems, the Telugu being lunar, for instance, whilst the Tamil is solar.

It would be a hopeless task to attempt a description of all the Hindu festivals; indeed it would far exceed the limits of such an article as this to enter upon anything like a mere allusion, even to

those marked to be observed in the native almanac. I shall therefore merely take a dozen of the chief regular feasts and try to give some idea of their origin and the mode in which they are observed.

It must be premised that I am writing chiefly from my own point of view, as we have it in the Circars; but with reference to these chief festivals I think it may be said that, whilst details may differ in different parts, the main principles are very much the same all over the country. I shall give the festivals in the order in which they occur during the year, and shall not attempt to give them in the order of relative importance.

(1) *Sankrānti*, or the commencement of the sun's northern course in the heavens. This occurs in the month *Pushya* (December—January) or about the middle of January, according to our reckoning, some time after the 10th. It is observed by all classes, and lasts for three days. This feast is called *Pongul* in the south, and is the commencement of the Tamil year. It is a special period of universal rejoicing, being a kind of harvest festival. All work is stopped, and even the passenger boats on the canals do not ply, particularly on the first two days; the cattle are specially made much of and given a rest as well as being supplied with extra food. There is also a good deal of cock-fighting—a pastime to which many of the middle and lower classes are particularly addicted. Alms are also freely distributed and presents given to dependants; it is also one of the three great festivals when it is the custom to put on new clothes—the other two being the *Dasara* and *Samvatsarādi*. During this season also it is customary for a wife, together with her husband, to visit her own people, when they are feasted and have presents of new clothes and perhaps jewels given to them.

Of the three days during which the festival lasts, the first is called *Bhogi* (rejoicing) and is a kind of eve to the festival proper. On this day oil baths are universally taken. This does not mean that a bath is taken in a tub of oil, but a very favourite kind of bath, in which rubbing the body with oil forms a conspicuous part. The houses are cleaned and decorated, and a particular dish is partaken of made of rice and *dhāl* cooked together. On this and the next day also, those classes who usually consume animal food, scrupulously abstain from it. The second day is the chief one, when there is special worship and the gods are carried in procession, with much beating of drums, and blaring of trumpets, and other barbarous accompaniments of such processions. The third day is devoted to very much the same kind of things as the second.

(2) *Mahā Sivarātri,* or the great night of Siva. Every month has a Sivarātri (*Māsa Sivarātri*—monthly Siva's night) on the eve of the new moon, when worshippers of Siva fast all day and perform special rites to their god. This annual festival, however, is called the great (*Mahā*) night of Sivȁ; and it is held on the eve of the new moon in *Māgha* (January—February), and commemorates the birth of Siva. The festival lasts one day, and is observed by all classes except those who strictly adhere to the worship of Vishnu. The whole day is kept as a strict fast until midnight, and the *Lingam* (the emblem of Siva), is particularly worshipped. Pilgrimages are made to certain rivers, and to temples of Siva that may be particularly sacred.

It may be interesting to describe what is done on these occasions. On arriving at the place of pilgrimage, the devout will bathe in the adjacent river or tank and then proceed to the temple and perform what is called *pradakshinām.* This consists of solemnly walking round the temple a greater or less number of times, according to the devoutness of the worshippers; the hands are held together in the attitude of prayer (*namaskāram*), the right shoulder being towards the temple. During this circumambulation the worshippers confess their sins and ask for pardon by repeating various verses (*slōkams*). These verses, or prayers, are quotations from the *Purānas,* and so Sudras as well as Brahmins are allowed to repeat them. Of course many repeat them like parrots without knowing the meaning of the words at all, whilst some cannot even do this. In this latter case, a small fee will procure the assistance of an attendant priest, who will walk round with the worshippers repeating the verses, the poor illiterate people joining in or not according to their ability. The following are specimens of the verses thus repeated :—

Yānikānicha pāpāni |
Janmāntara krutānicha |
Tāni tāni pranasyanti |
Pradakshina padē padē||

Whatever sins I may have committed in my former births, these are being taken away by each circumambulation.

Pāpoham pāpakarmāham |
Pāpātmā pāpasambhavaha |
Trāhimām krupayā dēva |
Sharanāgatavatsaha||

I am a sinner; I am a man of sinful deeds, I am a man with a cor-

rupt mind; I am a man born in (by) sin. O God that showest mercy to those that come to thee for refuge, of thy mercy save me.

Anyathā sharanamnāsti |
Tvamēva sharanam mama |
Tasmāth kārunya bhāvēna |
Raksha raksha mahēsvara||

Thou only art my refuge, there is no other, therefore, O Siva of thy mercy save me, save me.

After the worshippers have performed as many circumambulations as they think fit, they go into the temple and present offerings of such things as fruit, flowers, and camphor according to their ability, giving at the same time an offering of money. The officiating priest takes the offering and waves it before the *Lingam* with burning incense, repeating various *slōkams*. A part of the offering is then returned to the worshipper and a part retained by the priest; in the case, for instance, of a cocoanut, it is broken into two halves by the priest, and a portion is returned and a portion retained. The water in the cocoanut is collected in a vessel and poured over the *Lingam*. The worshippers then stoop to receive the priestly blessing, which is given in the following manner:—The priest takes a bell-shaped kind of vessel, usually made of brass or copper (*Rudrapādam*—the foot of Siva), and placing it on the head of each worshipper, repeats the following prayer, the priest repeating it as the representative of the worshipper:—

Hiranyagarbhādi Surāsurānām |
Kireeta Mānikya virāji manditam |
Sivasya tvatpāda sarōja yugmam |
Madeeya mūrdhāna malankurushva||

May my forehead be adorned with the feet of Siva, which are like unto lotus flowers and are ornamented with jewels from the crowns of Brahma and other gods and demons.

After this, those who have thus been blessed, turn to the stone bull (*Nandi*—the vehicle of Siva) which is in each Siva temple, and repeat several times into its ear the word *Hara ! Hara !* (O destroyer !). This is one of the names of Siva, and here means destroyer of sin. After this the worshippers are at liberty to go away. The same ceremony is, in some cases, repeated in the evening. In the meantime the people join in the various festivities of the fair, and in the case of those who may, from age or ill-health, be unable to keep a longer fast, food is taken. After the people have all finished their worship,

the attendant priests and *pandits* (learned Brahmins) proceed to bathe the *Lingam* with milk and water and cocoanut water, and sometimes with oil, repeating the while various *mantrams* (verses from the Vēdas). After the bath, the idol is clothed and is adorned with the *yagnōpavitam* (sacred thread) and *pundrams* (sacred marks), of which accounts have been given in former papers. The image is then worshipped by the repetition of the thousand names of Siva, a certain leaf and a flower being dropped over the image at each name. Usually the leaves of the Bael tree (*Ægle Marmelos*) or those of the sacred Basil (*Ocymum Sanctum*) and jasmine or else marigold flowers are employed. Then incense is burned, while *mantrams* are repeated, and camphor is lit and waved before the image. Food is then placed before it, such as curry and rice and fruit and milk and curds, &c.; this is placed and then removed to be consumed by the priests. The food is followed by *pansupāri* (betel) as is the usual native custom after meals. This is followed by more waving of burning camphor and the performance of various other acts of worship, such as the placing of flowers and the repetition of *mantrams*.

This concludes the worship proper. The pandits and other Brahmins who may be present—women also being admitted,—then stand and in a loud voice repeat praises to Siva. The *Rudrapādam* blessing is then given as before, and the assembly disperses. Some of the flowers and leaves are usually given to the men and women worshippers, who adorn themselves with them. It is usually very late by this time, and the devout may then go and break their fast, the first time since the preceding evening!

I have described all this at some length, because it represents the usual mode of worship on such occasions—Hindu temple divine worship on special occasions. Every day some worship is gone through on a small scale, and every month, at the *Māsa Sivarātri*, more than ordinary is performed, but the full ritual, as thus briefly described, is only employed at the annual festival of *Sivarātri*, when large numbers come from surrounding places to the particularly sacred temples. Indeed, the movement of population is so great during the *Mahā Sivarātri* festival, that care has to be taken in arranging census operations, that neither the preliminary nor the final enumeration occurs about that time.

(3) *Holī* is a festival that is held in honour of the god *Manmadha* or *Kāma* (the Hindu Cupid). It is observed in the month of *Phālguna* (February—March), and lasts for about fifteen days,

of which the last three are the most important. This may be called the festival of the god of lust; and the parading of dancing girls and the singing of lewd songs form some of the items in it. The mere mention of these facts gives an indication of the whole tone of the thing; and indeed the very word Kāma is used to describe lust and lechery of every kind. The time is observed as a kind of carnival; the crowds play practical jokes and throw coloured powder over each other, and coloured water is squirted over those within reach. There is no temple worship connected with this festival, as there are no temples to this god. Siva is supposed to have slain this deity by a glance of his third eye (that in the centre of the forehead), and in commemoration of this, the festival ends with a bonfire, in which is burned an image of the god Kāma. This burning is done at midnight and is accompanied by all sorts of frolic and horse-play and rubbing on the body of the ashes of the fire. Altogether it is a disgraceful time and staid sober-minded people do not join in it at all. It is not observed very much in the Circars, though in some parts of the country it is said to be very popular; and it is more or less popular all over India.

(4) *Srirāmajayanti* or *Sri Rāmanavami* (the ninth day of Rāma, the seventh incarnation of Vishnu), a feast observed in honour of the birth of Rāma, which is said to have taken place on the 9th day of the first half of the month *Chaitra* (March—April), and which lasts for one day. This festival is observed by all classes, except the wearers of the *Lingam*, who are strict Saivites. On this day the *Rāmāyana*, (the sacred epic poem of the Hindus, recording the adventures of Rāma) is particularly read in private houses and in the temples. In the bazaars also, and in public places, pandits read and explain this favourite poem to surrounding crowds. Even in small villages some one will be found, if possible, capable of reading aloud the sacred text, as much merit is supposed to be derived even from the hearing of it. Whoever studies it is thereby liberated from all his sins and is exalted to the highest heaven.

There is an image of Rāma in almost every village, whilst there is a greater or less number in the towns, according to their size—for there is no god in India so universally worshipped as this. The image is adorned and taken in procession through the streets on this day, to the accompaniment of music and the singing of hymns in praise of Rāma. One great feature of the festival is a pilgrimage, by those who are able, to some celebrated temple of Rāma. Of such temples there appear to be very few. There is a famous one

at Bhadrachalam on the Upper Godavari, which is a very celebrate place of pilgrimage, and great numbers come, some from ver long distances, to be present during the festival at this temple Crowds may be seen painfully wending their way along th roads; some who can afford it, riding in the bullock carts of th country, whilst the majority trudge it on foot, carrying their bundl of rice or other food on their heads. Every now and then a grou of these pilgrims, as they journey on, will set up a shout o *Gōvindā! Gōvindā!* (a name of Vishnu), which has a strange effect especially when heard for the first time. Of course in these days advantage is taken of the railway by those who can afford its comfort; but still there must always be much inconvenience and suffering attending these pilgrimages, especially in the case of older people and delicate females and children. The time of setting forth depends upon the distance to be travelled, and it is necessary for the pilgrims to arrive at the temple before the day of the festival. The details of the temple worship on this occasion are very much like those already described under *Mahā Sivaratri;* only, of course, in a case of this kind, everything would be upon a very large scale. At Bhadrachalam, large quantities of food are distributed to the poorer pilgrims, both from the temple stores and also by wealthy pilgrims, who thus acquire much merit (*punyam*). Sometimes an epidemic, like cholera, will break out at these annual gatherings, when numbers die, and the disease is also carried far and wide by the returning pilgrims. But much merit is gained from the pilgrimage and from seeing the face of the god; and hence, even in these enlightened days, sanitary considerations are made to give way to superstition.

(5) *Nāgasaviti*, a festival in honour of the Nāgas. This occurs on the 4th day of the first part of the month *Kārtika* (October—November). The Nāgas are a race of serpents supposed to be half human—the head and body, to the waist, being human and the rest serpent; and they are said to inhabit the regions under the earth (*nāgalōkum*). This race of demi-gods is supposed to be malevolent, and therefore much of the worship is for the purpose of deprecating their wrath. The *Nāgasaviti* festival is observed by all classes and lasts for one day. In these days the real object sought by the masses is to be preserved from being bitten by snakes; but there is also some idea of these monsters being able to cure certain diseases, chiefly skin diseases.

The chief object of worship on this day is the cobra, which is

considered to be the chief of the snakes. The worship is mainly done by the women, and the process is somewhat as follows. The females, accompanied by a family priest (*purōhita*) if possible, go to the nearest white ant heap—which is a favourite abode of the cobra—taking with them milk and flowers and a dish prepared with ground rice, jaggery, and camphor, called in Telugu *chalimidi*. The worshippers, having previously bathed, and with their hair hanging down, perform a kind of service at the ant-hill, by repeating the name of the god and the like, pouring milk down the hole, and scattering flowers over the hillock. If a *purōhita* is present, he repeats the form called *Sankalpam*, which as has been before explained in this series of papers, consists chiefly of mentioning the names of the place, day, month, and year and the names of the worshippers. The above mentioned dish is then offered by the waving of the hand from it towards the supposed abode of the snake, certain words being repeated the while. The worship is concluded by placing burning incense by the hole, and the women, who are perhaps accompanied by their children, boys and girls, then return home, where the *chalimidi* together with water sweetened with jaggery (a coarse sugar) is partaken of as a festive meal. This serpent worship is universal throughout India. Of course there is a certain amount of danger necessarily incurred in thus trifling with such deadly creatures ; and I remember, many years ago, when in the town of Ellore, in the Godavari District, hearing of a poor woman who met her death through engaging in this method of *puja*. She was pouring milk down a snake hole, when a cobra darted out and bit her so that she died.

A very characteristic story was told me recently by a doctor of the Indian Medical Service, that may serve to illustrate native ideas on such subjects. Some time ago a Brahmin was taken to the hospital of my friend, in a complete state of collapse, from the supposed effects of cobra bite. Under treatment he soon revived, and within a few hours was permitted to go home. A few days after he paid a visit to the doctor, doubtless, as the latter perhaps thought, to express his gratitude, may be in some substantial manner, for he appears to have been fairly well-to-do. Instead of acting in this way, however, the ungrateful fellow coolly demanded a large present—a hundred rupees or so, if I remember rightly, by way of compensation, for, said he, " I did not ask you to interfere with me and bring me back to life. I should certainly have died if you had not interfered, and as it was the sacred cobra that had bitten

me, I should as certainly have gone to heaven, whilst now I may, by my sins, miss that state after all.'' I give this story as it was narrated to me and for what it is worth, but I confess I think the Brahmin was exercising his native cunning for the sake of what he might get, seeing that death from snake-bite, even from the bite of the sacred cobra, is generally considered to be on a par with death by fire or drowning or suicide, which are thought to be cursed deaths, and the result of grievous sin in a previous life. It is perhaps only in India, however, that such a story could be possible.

(6) *Krishnajayanti*, or the birth day of Krishna. This event is commemorated in Southern India on the 8th day of the dark half of the month *Srāvana* (August—September). Krishna is said to have been born during the night of the 8th. It is observed by all classes except the Lingamites, and the festival lasts for two days.

This is one of the most popular of the annual festivals, and is a time of fun and rejoicing. The usual temple festival worship is performed, but generally not on a very large scale, and there are no pilgrimages to shrines. As is the case with the *Rāmāyanam* at *Srirāmajayanti*, so at this festival, the *Bhāgavatam* is read. This is a celebrated Hindu poem describing the life of Krishna. During the birth night much worship is performed to this god in the temples and also in private houses. The *Bhāgavatam* is read and hymns are sung in his praise, to the accompaniment of music and cymbals and drums, and some sections of the Hindus fast from the evening of the 7th to the morning of the 9th. The real fun is on the 9th. On this day there are the usual processions of the images accompanied by dancing girls and the singing of hymns to the praise of Krishna, and repetitions of *mantrams* by attendant pandits. Much amusement is afforded by things got up in memory of Krishna stealing the curds and butter. Two upright poles are fixed in the earth in public places, usually across the street, and a cross pole is attached to the top which is adorned with leaves, and flowers and banners. A pulley is attached to the centre of this cross bar, through which a string is rove, suspending an earthen pot containing milk and a few coins; and the pot is covered over with a cocoanut. A person holds the other end of the string and pulls the pot up and down. Youths, usually of the *golla* caste (milkmen),—Krishna was reared in a *golla* house—leap up and try to touch the pot, which is dexterously jerked out of reach by the person holding the string. Whoever succeeds in touching the pot gets

its contents as a prize. All this affords much fun, and the competitors are drenched with coloured water (*vasantam*), which is squirted or thrown over them by the revellers as they leap about. Greasy poles are also set up, or posts smeared with tar; the contents of a pot fixed at the top being the prize of the successful climber. Altogether it is a day of fun and rejoicing, which, however, is all of a very innocent nature compared with the abominations of the *Holi*.

(7) *Vināyakachaturthi*, or the birth day of Vināyaka or Ganēsa. This deity is said to have been the son of Siva and Durgā or Kāli. He is supposed to ward off obstacles and difficulties, and is therefore worshipped at the commencement of all important undertakings to avert the interference of evil demons. The worship of Ganēsa is very popular, hence this festival is observed by all classes, except strict Vaishnavas. His image is that of a man's body with an elephant's head and a very protuberant stomach to denote his gluttony. The feast is held on the 4th day of the light half of the month *Bhādrapada* (August—September) and is observed for one day. There is no particular worship in the temples, nor are there any processions, all the *puja* being done in private houses. In that portion of the house where worship is wont to be performed, a small clay platform is erected and adorned with a powder made of ground rice mixed with colouring matter; and upon this is placed a clay image of Ganēsa. These images are made by the potters in immense numbers at this season, as each house, however poor, must have one. They are simply clay struck off in a mould, and cost about one pie (about half a farthing) each. When the image is placed on the platform several lights, composed of wick in cow-ghee, are placed before it, and a *mantram* of consecration is said (*pratishta*), upon which the spirit of the god is said to enter into it. Worship is performed to this image by repeating certain prayers and after that dropping upon it, one by one, twenty-one different kinds of certain leaves and the same number of certain flowers; during which operation the thousand names of the god are repeated. Food is also placed before the image, especially a kind of hard balls made of ground rice with pounded Bengal gram and cocoanut (*undrāllu*). Of the prayers that are said the following is a specimen:—

Suklāmbaratharam Vishnum |
Sasivarnam chaturbhujam |
Prasannavadanam dhyāyēt |
Sarva vighnōpasāntayē |

The meaning of this may be expressed as follows:—"The elephant-faced one, who is robed in white and who is omnipresent, who is like unto the moon and who has four arms, must be adored by all in order that all obstacles (to any undertaking) may be removed." This worship takes place about mid-day and is repeated in the evening after sunset, up to which time the lights must be kept burning before the image. Cow-ghee is a comparatively expensive thing, but it is necessary, and however poor the people may be, they will have, at least, one small light burning. If in a house there are only one or two people, and they very poor, they will join with others for this worship.

It is at this feast that the artisans worship their tools and the students their books, which is done by placing them before the image, and, when *puja* is finished, sprinkling them with rice which has been coloured red and with sandalwood paste, the ceremony being concluded by circumambulating the whole, repeating prayers (*pradakshinām*). Some of the flowers and leaves which have been used in the worship are taken by the worshippers to adorn their own person. On the third day the little image is taken and thrown into running water, as a river or stream, or into a well or tank; anywhere where it cannot be trodden upon or otherwise defiled. The same is done with the flowers and leaves that have been used in the worship.

The rowdy element of the people have much fun during the darkness of the night, throwing stones on houses, or putting down thorny seeds in front of houses, which when trodden upon by the bare foot, pierce it and cause pain. The idea is that the blame and curses evoked by this will be turned into blessings upon the perpetrators of the mischief!

There is one important part of this feast that must not be forgotten. It is customary, sometime during the evening before dark, for groups of people to assemble in a neighbour's house to hear narrated a certain story called *Samantakam.* In this story it is related how the sun, being pleased with a certain king named Satrājitt, took from his own necklace and gave to him a mythological jewel called Samantakam. It is supposed that those who do not hear this story before seeing the moon, will run the risk of having some false charge or other made against them, or in some way be subject to slander or calumny. This is a curious idea, but it seems to be a very universal one. Its origin seems to be a story which is briefly as follows:—Ganēsa with his characteristic pro-

tuberance being very much distended after a heavy meal of his favourite *undrāllu*, was on his way to the temple to worship his father Siva, when the moon cast a look upon him so malevolent as to have the effect of bursting open the so prominent member of his anatomy. Upon this Ganēsa, being naturally somewhat irritated, cursed the moon, saying that whoever looked upon it would be subject to slander and calumny, &c. The moon thereupon craved pardon for having so disturbed the equanimity of the son of Siva; but the curse was only removed on condition that, before looking upon the moon, everybody should hear the story of Samantakam. After this little episode Ganēsa proceeded on his way to the temple, where his father, by a stroke of his hand, healed his suffering offspring.

J. E. PADFIELD.

SEETHA: AN INDIAN IDYLL.

THERE with the hermit, near that hill, abode
Fair Seetha. Holy man he was, and far,
With nightly penance and with frequent fasts,
Declined in gaunt and withered age; but she,
The fairest of her kind, fresh in her teens,
His only daughter and his life's support.
None knew them well nor whence they came, but all
Were kind to them beyond mere words: the girls
Of all the hamlets round were Seetha's friends
And often came to cheer her lonely home
And help her at her work; and all the men
Honoured and loved the hermit in their hearts,
And stuffed his store-house in the harvest time.
So lived they loving and beloved, through years
That flow'd in long-drawn peace.
                                        And near them lived
An orphan lad of simple, honest, fame,
And naught besides. He earned his daily food
By daily work; but versed in olden lore,
Was rich in counsel and in manly deeds.
Of him a half-true rustic story ran—
How he was born of old and princely blood;
How in his tender youth some dire disease

Attacked him and he would have breathed his last,
Had not a holy sage redeemed his life,
Who claimed him after as his only meed;
How he was bred, away from all his kin,
And schooled in olden books of holy lore;
How in his youthful bloom he went to claim
His lands, but found them under other hands
That knew him not, or would not call to mind;
How from his cruel kin he fled for life,
And after, settled in that peaceful vale,
And earned himself new kin and nobler worth.
And Seetha's heart was daily drawn to him,
More with more time, as she perceived his worth.
But he, he looked on her as one divine,
An earthly goddess, not for human love,
And so was Seetha troubled; till one eve
They met within the fragrant 'Three wells grove',
He home returning from the senna fields,
While she was gathering flowers for the gods.
They met, and spake about the Friday fare,
The mango season, and the hermit's health,
And what came foremost in their fluttering hearts.
And Seetha made him climb the thorny tree
Of sacred, triple vilwa leaves; he climbed,
But slipped and broke his leg; and Seetha wept,
And sobbed till he was grieved beyond his hurt,
And then their hearts drew closer.

Months elapsed
Ere Rama's hurt had passed, and he was maimed
For life; and Seetha's heart was sorely rent
With vain remorse and unrequited love;
And then she thought: "'Twas I that caused this grief;
And if, before, when he was fair and whole,
He was not bold to woo my willing heart,
But looked on me with awe and high regard,
He will not, now to vulgar eyes deformed,
Approach my love; but sure, he loves me deep
Within his manly soul; and sad in need
Of tender help he stands, and none will wed
Who look to beauteous form, and all, thro' me!
It must be so." And so she went to him,

By true love prompted and with pity stirred,
And said: "Dear Rama! I that love thee well,
Whose heart yearns after thine all day and night,
I come to ask thee if thou lovest me
Enough to make me happy." And the tears
Gushed from his eyes and feeling choked his speech,
But he embraced her and their hearts were glad.
And then their thoughts outburst like pent up floods,
And all that summer eve they spake of love,
Its early sorrows and its happy end.
But the next morn, while yet the solar rays
Had not outshone the lustre of the moon,
While yet a lingering star, far down the west,
Attended on the queen of night, there came
The orphan lad to seek the hermit's home,
And following him along the stream-ward path,
Told him his own desire and told him too
Of Seetha's sweet inclining; and the man,
Mellow with age, and penance, and his fasts,
Was sorely shattered by the news, and sobbed
And murmured to himself, "The hour is come."
Then they, returning, reached the hermitage,
And there met Seetha with her downcast looks,
And all her beauty blushing like the dawn,
With virgin shame and pride. He feebly asked,
"And is this true, my daughter, what he says?"
And flutteringly she murmured a sweet 'Yes',
And Rama's heart was glad. Then he replied:
"I will not cross thee in thy love, my child,
Nor scorn the youth to whom thy heart is bent;
Shall my self-love divert my duty's course,
So near my grave, and with such sin oppress'd?
It must not be. But ere I bless you both,
And that one trust discharge, my life's sole aim,
You both must listen to a tale of sin,
A tender tale of long-forgotten days,
That ye may judge me rightly and do right.—
There were two brothers in the northern land,
Two brothers, none more closely knit in love,
And worthily were Ram and Lakshman named.
No frowning face did Fortune on them turn,

But blessed them with vast wealth and noble grace;
And hand in hand they grew to manly state.
They had a cousin, one, a lovely girl,
Too rare a gift to meet in daily life,
The glory of her kind, a priceless mine
Of beauty, love, and truth and modesty.
Oh what a girl! well worthy of the gods.
And both the men, as destiny had doomed,
Had set their hearts upon this precious gem,
And loved her for their lives; but when they knew
Each other's hearts, and how one's wedding her,
Albeit the other's willing sacrifice,
Albeit the free choice of the maid herself,
Would tear their hearts in twain, and blast the love
That bloomed between them, they resolved to leave
The scene of mutual pain to roam abroad
Upon the tempting waters of the sea
Till she was married.
So they left the land.
On, on they wandered, wafted o'er the waves,
Till hard on midnight, near the Virgin's Cape,
Their ship sank, shattered by a secret rock,
And they were parted on the sparkling waves.
O had they sunk and died, all had been well!
Or e'en had I,—had one of them—been drowned
All had been well, but that was not to be.
The elder, Ram, when he regained his sense,
Was in a merchant ship to Albion bound,
Which left him on the sands of Araby.
There he assumed the beard to save his life,
And after wandering far for three long years,
Allured by fate, he reached his native land,
All panting with a thousand hopes and fears.
O gladsome news! his brother had escaped,
His own dear Lakshman was alive and hale,
But, should I say it, he had married *her*,
And they had now a daughter.
Jealousy,
That attribute of demons and base hearts,
That blind which seels the eyes of sense and duty
And makes a brute of reason-gifted man,

That drop of gall in life's delicious cup,
That goad to vicious deeds, that viperous pest,
Inflamed his bosom and he fumed with rage,
His young blood boiling o'er for base revenge.
Then at the midnight watch, when all was dark
And calm, he stole upon the sacred bed
And slew with his own hand his blameless brother.
The lady woke and shrieked; Oh! what a shriek,
To haunt the brain thro' all the weary years,
And stab the heart as with a scorpion sting!
And then,—look, Rama! Seetha faints." But soon
He caught her in his arms and she revived.
Whereon the hermit thus abridged his tale:
"'Tis sad to tell; remorse, with poisoned shafts,
Dipt in the flaming stream of memory,
Anon attacked his heart. She felt it well,
And saw it was a rash, repented deed,
But she was firm; she took the little babe,
That smiled upon its father's murderer,
And as she gave it him, addressed him thus,
In words that burnt themselves upon his brain:
'I see it all, and Heaven forgive your deed!
This tender bud, to you I now consign
With yonder casket of my private jewels
Which once adorned my sainted mother's form,
And charge you in the name of him that's dead,
Even him, your brother, whom you once so loved,
And on the love you once professed to me,
And aught you still hold dear within your heart,
To rear her as your own; and when she blooms,
With Providential care, to womanhood,
And yearns to wed a worthy loving lord,
Restore that casket as my legacy,
And that alone; and not a coin or bauble
That was my lord's, now thine; and when, with truth,
This sacred trust of mine thou hast performed,
Thou hast my full forgiveness for the deed.'
Ere I could speak, or ponder on her words,
She seized the dagger from the bleeding breast
And sheathed it in her bosom, and even thus
She passed away to where her lord had gone.

The wretch left all his hoards to charity,
And with the precious trusts removed afar
To spend his life in penitential grief,
And due performance of the sacred task."
The tale thus told, the hermit slowly rose
And feebly walking to a secret cell,
Brought out the casket in his trembling hands.
He took the precious gems and muttering faint,
"I loved her in these jewels," handled them
Like some blind miser who his coins caresses
As if they thrilled some fibre in his heart,
Then pressed them fondly to his streaming eyes.
Next gently placing them in Seetha's lap,
He knelt as if in prayer, and sobbing said:
"May you live long to wear these priceless gems!
My task is done, and, I believe, my sin
She has forgiven, forgive me, thou, my child,
Whom this hand orphaned, even like thy mother;
And let me pass away in peace of soul."
But ere fair Seetha could control her tears,
And shed on him the balm of love and pardon,
His soul departed to the realms of peace;
And Seetha fainted in her lover's arms.

A. M.

DANDI AND HIS WORKS:—I.

The name of Dandi * is well known in Sanskrit literature. Indian tradition has anecdotes about him which, if they prove nothing else, prove his high antiquity. There is a couplet which mentions Valmiki, Vyasa, and Dandi together and calls them the three poets by pre-eminence. Later tradition, subsequent to the time of Kalidasa, relates that the goddess of learning herself styled Dandi 'the Poet', but, exhorted by the jealous Kalidasa to have his place fixed, added, "Surely, you are my other self." That eccentric work, the *Bhoja Prabandha,* at once a repository of very beautiful verses and of absurd anecdotes which make havoc of time and chronology,

* The correct form of the name would be Dandin, but I prefer the anglicised form Dandi.

placing in juxtaposition writers as far apart as the first and twelfth centuries A.D., is full of lines and couplets alleged to be by our author and composed impromptu in the presence of King Bhoja. However, tradition and internal evidence alike justify the time fixed for Dandi by Professors Wilson, Weber, and others, namely, the sixth century of the Christian era. As a poet, therefore, he was anterior to Kalidasa, as a prose writer to Bana, the author of the *Kadambari,* and as a worker in the field of rhetoric to the authors of the *Kavyaprakasa, Sahitya Darpana,* and other works.

Two works of Dandi are well known, namely, his *Kavyadarsa* on rhetoric, and his *Dasakumaracharitra*—a prose romance. The first is quoted frequently by Mallinatha and is generally held in high esteem. The chief characteristic of Dandi is sweetness of diction, and this work is a standing protest against the harsh and high-flown style of the Gouda or northern writers. The poet calls himself a southerner, and his style, the Viderbhí style. In the first chapter of his work, which is on Style in general, the author mentions the various merits of a good style, and throughout composes his own illustrations. With humorous dexterity he usually gives his examples in pairs, the first to illustrate his point and in his own beautiful style, the second, satirically harsh and of inferior merit, to exemplify the author's idea of what the Gouda style would be. In one place he defines '*ojus*' or 'force' in diction as the use of long compounds, and slyly adds that the southern writers use this occasionally in prose, but that the northern authors always resort to it both in prose and poetry. The second chapter defines the figures of speech, and the comparatively small number of these to which the author confines himself is evidently an indication of his antiquity. The third and final chapter is confessed by the author himself to be of lower importance, yet we are treated to a long list of so-called figures in words, as distinguished from the proper figures of speech or thought; among these are various kinds of alliterations, repetitions of the same words or lines, with different meanings, and other tricks in composition; hardly worthy of the author's genius. I shall mention only one of these and make a remark of some importance about its purport. As an example of a puzzle or conundrum depending on the use of numbers, our author says:—"There is a town which (whose name) has a nasal in the middle, has four letters around it, and the names of whose king's are (in the form of) 8 letters." The traditional comment on this verse, which we have no reason to doubt, is as follows:—The town is

Kanchi (Conjeevaram), the king's name is Pundraka. Considering the vowels and consonants as separate letters, the puzzle is correctly solved. What is of special interest to us is this mysterious mention of Kanchi, which, as will be proved, later on, is about the birthplace of the author himself. The Pundras were a people in lower Bengal, and the mention of a family of that name as contemporary rulers in Kanchi would furnish us with a date for the poet if the history of Kanchi were well known. Kanchi was a most ancient city in what is known as the 'Dramidas' or Tamil country and has had a very varied history. The Pallavas held it in supremacy to the end of the sixth century, and then came the Chalukyas, the Jains, and the Muhammadans. A short-lived Pundraka dynasty may have obtained possession of the place during the decline of the Pallava sway, but nothing very definite can be gathered as to the date itself from this source.

As to the second work of the author, the *Dasakumaracharitra*, or the story of the Ten Princes, I shall only mention three points of note. In the first place, the story is in the ancient form of a number of independent tales loosely strung together in a framework of secondary importance, of which method the *Mahabharata* is a good specimen, and Chaucer's *Canterbury Tales* a modern illustration. Again, the work is remarkable for its free and natural style, the fulness of its incidents, and the boldness of its touches. Lastly, one of the stories, of a Kanchi merchant who went about in search of a wife and proposed to test her ability in economic housekeeping by requiring her to supply him with one full meal out of only half a measure of grain, unaided by other resources, and finally found a girl to his taste,—this story is so realistic in its details and gives such a faithful description of the mode of preparing the rice, cooking the food, and serving the meal then current in Southern India and hardly at all changed even now in this conservative land, that the conclusion is irresistible that the poet must have lived here and written from actual experience.

Two more works of the poet, one on prosody and another on the Sixty-Four Arts, are only known by name and by inference from the poet's statements in his work on rhetoric.

I now come to what I believe to be the only other work of his known to us, a drama named *Mallika-Marutha*, a fictitious story treating of the loves of Mallika and Marutha, with an interesting plot, in which the supernatural plays a conspicuous part. This work is scarcely known to readers of Sanskrit literature. Professor

Wilson knew it not in his rather imperfect *List of Plays*. Dr. Burnell mentions it in his *Catalogue* as the work of one Uddanda Ranganatha, strangely omitting to notice that Uddanda is in the objective case and Ranganatha in the nominative in the final verse of the first and last acts, from which he derived the name, and that the verse clearly states that Ranganatha was the father of the poet who calls himself first Uddanda, then Dandi, and lastly 'Dandi Kavisvara' or 'the great Poet Dandi'. Dr. Aufrecht, again, in his comprehensive *Catalogue*, puts the author down as "Ranganatha, a pedant of the fifteenth century," a statement entirely without foundation in fact. The play has, however, been printed in Calcutta (1878), with the commentary of one Ranganathacharya, who says nothing of himself, but is, I believe, a living pundit of this Presidency. This writer identifies the author with the well-known Dandi, chiefly on grounds of similarity of style and sentiment between the drama and the *Kavyadarsa*, a comparison, I must say, not quite so convincing as the writer would make it out to be. Better and more cogent reasons can be given for concluding that the drama is a work of the great Dandi himself and not of any modern namesake of his.

In the first place, the introduction to the play gives us some details of the life of the author which are of great importance. Here we learn that the author of this drama was a native of Latapura, a village on the banks of the Palar, in the neighbourhood of Kanchi, where the goddess Kamatchi has her temple. He belonged to a Brahmin family of high repute, of the Apastamba Sutra and the Vadhula Gotra. He was the son of Bhatta Ranganatha and Ranga Deví, and was known to his family by the name of Irugupanatha and to the world as the poet Dandi. Well educated under an able preceptor, and finding no one to patronise him in his native place, he made up his mind to see other lands, and travelled through the Andhra, Karnata, Kalinga, and Chola countries, and finally reached Kukkuta Kroda (Calicut), a town in Kerala, (modern Malabar). There the king of the place, Vikrama * by name, received him with kindness, and, appreciating his talents, induced him to compose a drama; and *Mallika-Marutha* was written and acted in his presence. An appreciative reference to the beauty of Kerala damsels in Act 10 helps to identify the place of compo-

* The commentator gratuitously assumes that this Vikrama is the Vikramarka of Ujjayini fame.

sition as Malabar, and by locating an important incident of the drama in Kanchi the author evidently meant to honour his native land in his work.

I may mention that Vikrama is such a common name in the list of Malabar rulers that I do not hope to derive therefrom any point of contact with Malabar history useful for our present purpose, even supposing that the labours of Mr. Sundaram Pillay disclose to us the names of earlier sovereigns in Travancore. The question then presents itself, whether the author of this drama is the Dandi of the *Kavyadarsa* and of the *Dasakumaracharitra,* or is a different person altogether. I would answer this question in the affirmative and for the following reasons. Firstly, that Dandi should be known as the poet of poets without having a drama or poem attributed to him, and that at the same time a drama should exist, chaste in style and of remarkable merit, professedly by a poet Dandi and yet not by the poet so known to fame, seems somewhat improbable. Secondly, the prominent mention of Kanchi in the introduction and in the body of the work itself tallying so well with the fact of Kanchi being so mysteriously mentioned in the *Kavyadarsa* as noted before, and the close description, also pointed out already, of the manners and habits of people about Kanchi in a story in the *Dasakumaracharitra,* furnish strong grounds for the inference that the author of the other works in common with the dramatist had special reason for cherishing the name of the town Kanchi, and hence the presumption of their identity acquires special force. Nor is this all. We know that Vikrama was the patron of the dramatist. Now there is a tradition that the *Kavyadarsa* was composed by the author at the request of a prince and for his instruction; and verse 41 of Chapter II. in this work says incidentally: "Vikrama left his kingdom to you as the Sun does his splendour to the fire (in the night)." The reasonable inference from this is that the predecessor of the prince for whom the work on rhetoric was composed was a Vikrama, a monarch of some importance, not improbably the Vikrama to whom the poet Dandi dedicated his drama; and thus finally the identity of the poet becomes a conclusion fairly warranted by the circumstances of the case.

In short, we seem to gather that the poet's first composition was this drama, dedicated to king Vikrama, that he made a long stay at Vikrama's court, improved his style, composed the *Dasakumaracharitra,* became probably a tutor to the son or successor of Vikrama, saw the latter ascend the throne, composed, in the

maturity of his intellect, the *Kavyadarsa* for the benefit of the princes, and was a scholar so highly esteemed and greatly venerated, that he is even now known by the name of 'Acharya Dandi' or 'Dandi, the Preceptor'. His being a southern poet, his pronounced antagonism to northern style and diction, and his open ridicule of the northern poets in his work, caused him to be let severely alone by his immediate successors in the field of rhetoric, most of whom were natives of Northern India. But Southern India has gratefully remembered his name and has brought to light the drama which entitles him to the name of poet. It is rather an irony of fate that one so well known by name should be so little known by his works, for it must be stated that the *Kavyadarsa* is not nearly so generally read as even a modern work like the *Kuvalayananda,* and that the *Dasakumaracharitra* was till recently a sealed book to those readers who found infinite pleasure in its later rival, the *Kadambari,* while with respect to the drama, I have indicated that it was only recently rescued from oblivion. This is, however, a common thing in the history of Sanskrit literature, and many are the names of writers in every branch of study who are referred to with respect by their contemporaries and successors but of whom nothing remains to us except their bare names. We ought to feel grateful that even so much is preserved of a poet and critic who must have written largely and who was possibly the Johnson of his age.

I must reserve for a future paper some criticism of the drama as well as a brief sketch of its rather complicated plot.

T. RAJAGOPALACHARIYAR.

LITERARY NOTICES.

The Protected Princes of India. By William Lee-Warner, C. S. I. London and New York: Macmillan and Co., 1894.

THIS important work does not attempt to cover so wide a field as Mr. Tupper's *Our Indian Protectorate.* The studies of sovereignty in the abstract and of the sovereignty of India in early times, of the Moghals and of the Mahrattas, and other subjects which formed so suggestive a part of the latter volume, are absent here. On the other hand the history of the Protected States of India and the various relationships in which they stand to the British power are treated on a more scientific system by Mr. Lee-Warner. The book is an admirable compilation of facts hitherto largely inaccessible to the general reader, bearing upon the connexion,

past and present, between the Native States and the Supreme Government.

The work falls into two distinct parts, the first dealing with the history of what Mr. Lee-Warner calls the Treaty-Map, the second examining the main obligations which that Treaty-Map typifies. The history of the Treaty-Map is divided into three periods. During the first, which may be taken as ending in 1813, "the pressure of Parliament and the prudence of the Merchant Company operated in the direction of a policy of *non-intervention*"—a policy which Mr. Lee-Warner describes as that of the *ringfence*. The second period—from 1814 to 1857—is that in which the policy was one of *subordinate isolation*; that is, the Native States were no longer treated as allies whose independence was respected or even earnestly desired, but were brought into dependence and prevented from making either war upon or agreements with one another, without the express sanction of the ruling Power. The policy of *subordinate union* characterises the third period. Under it, while everything possible is done to bind the Confederation together, the necessity for annexations is dispensed with through the diminution of misgovernment owing to the closer connexion of the Native States with the British Government. The character of this period is sufficiently shown by Lord Canning's Proclamation—with which it opens—the deposition of the Gaekwar of Baroda, and the rendition of Mysore.

The second part of the book describes the five categories of obligations which in varying degrees bind the Protected and the Protecting States. The first category consists of obligations for the common defence. These include the right of the Supreme Government to occupy portions of the soil of a Native State for cantonments, to avail itself of all its resources in case of war, to restrict its military strength, and to control its railways, telegraphs, and postal service. The second category is of obligations affecting external relations, the summary of which is that the Protected States have lost their international life. The third category is of obligations affecting internal administration, such as the rights of interference to prevent misgovernment, inhuman practices, and religious intolerance; the control of the currency and the commercial policy of the State; and the jurisdiction over Europeans residing in it, which the Supreme Government reserves to itself for obvious reasons. Under the fourth category—obligations derived from the royal prerogatives—fall the right of the Crown to grant honours, settle disputed successions, and administer during a minority. The fifth category consists of certain jurisdictions such as are maintained for railways, cantonments, and residencies by the Suzerain Power.

In a brief concluding chapter Mr. Lee-Warner endeavours to define the condition of these States. He objects to Mr. Tupper's description of them as feudatory. Though these States have no international life,

under the new conditions, if the change is really to be grasped. Now, as the Roman Empire is one of the most striking phenomena in the history of the world, it is not enough merely to recount the steps by which it grew, and the struggles through which it passed in the growing. We wish to see the completed work and to learn a little about its success or failure. Such a sketch of the early Empire is specially important for Indian students who are interested in the history of Rome only as it marks for them the development of Western civilization. Even for those students, however, who look upon the history mainly as a key to the allusions they meet with in the classical texts they read, a history coming down, say, to the death of Domitian or Hadrian would have great value, for though they read Juvenal and Tacitus the histories usually put into their hands throw no light upon the authors they study. It is hardly too much to say that the impression made upon the average student by this habit of omitting the early history of the Empire is that the history of that period is not worth studying.

It may seem ungracious to receive Mr. Shuckburgh's work in this way. If, however, we have any fault to find it is with what Mr. Shuckburgh has left undone rather than with what he has done. We were prepared to welcome a history of Rome which would cover the ground from the foundation of the city to, say, the last of the Flavian Emperors. We are not blind to the difficulties in the way, but are they insuperable? Green and Gardiner have shown how the history of nineteen centuries can be recorded in an interesting and scholarly manner in a volume of not much greater bulk than that before us; and surely it is possible to do for Rome what has been done for England. It has taken Mr. Shuckburgh nearly eight hundred pages to tell the story of only seven centuries. We should not wish that he had curtailed his account of the period of revolution or of the contest with Carthage; but might not the account of the period anterior to the struggle for supremacy in the Mediterranean and that of the conquest of the Greek-speaking States have been confined within limits which would have allowed the history to run on, without increasing the size of the book, for another hundred years? Such an arrangement would have given some distinction to Mr. Shuckburgh's book: as it stands it confines itself to a field already fairly well occupied.

For Mr. Shuckburgh's work itself we have nothing but praise. His history is not a mere compilation. It is the work of a scholar who has dealt independently with the ancient authorities. In dealing with the period of the kings he proceeds with admirable caution. He tells the legends of that obscure time and weighs the value of them, but he is not a follower of the extreme school which can find nothing historical till we come to the third century. He reminds us that all the monuments of that early time have not even yet perished, and that to the

Roman historians themselves, such as Livy, there was much material available that is no longer within our reach. A history of Rome is necessarily to a very great extent a record of battles and sieges. Mr. Shuckburgh does not, however, neglect the social life of the people, and when contemporary literature, such as the plays of Plautus, becomes available, it is freely used to show how the Romans lived. Brief sketches of the chief Latin authors are given, and it is perhaps hardly necessary to add that the constitutional history is fully and clearly treated. At the end of each chapter a list of the authorities used is given, and there is a considerable number of maps and plans. In the matter of names Mr. Shuckburgh is not an extreme purist. Pompey remains Pompey and does not become Pompeius except in the index, where, too, Cicero is found under Tullius. Pompey's great rival might surely have been left in undisturbed possession of his name. Octavianus, no doubt, became entitled to the name Cæsar, but that is not a sufficient reason for calling him by it, and so making it necessary suddenly to begin to speak of Julius Cæsar as Julius, in order to obviate the confusion introduced by the change. Mr. Shuckburgh does not indulge much in judgments upon the men whose deeds he chronicles, but his estimates, when he makes them, are characterised by fairness. Altogether his history is an excellent work, and its excellence makes us wish all the more that it contained those chapters the absence of which we have lamented.

History of Education in the Madras Presidency. By S. Satthianadhan, M.A., LL.B. Madras: Srinivasa, Varadachari, and Co.

In collecting and arranging the large amount of information contained in this volume Mr. Satthianadhan has laid under obligation all who are engaged in the work of education in this Presidency and all who are interested in the progress of that work. The book is not, as its title might seem to imply, a complete history of education in the Presidency. For at the time when Mr. Satthianadhan's record commences an inquiry was made by Sir Thomas Munro, which showed that there were within the Madras Presidency more than twelve thousand schools, attended by well nigh two hundred thousand scholars. Though very little information regarding the nature of the instruction provided in these schools is available, there can be little doubt that it was of a very unsatisfactory kind and hardly worthy of the name of education. Of this Sir Thomas Munro was fully convinced; and he therefore proposed that active measures should be taken to improve the state of things. From this time the Government in various ways sought to develop a system of education on Western lines; and it is mainly with the efforts of Government in this direction that Mr. Satthianadhan deals. For this reason also the scope

of his work is somewhat more limited than might be inferred from the title. Not that he has not taken notice of the non-official agencies that have played such an important part in the development of education in Southern India, for a history of education that took no notice of these would be no history at all; but the materials drawn upon by Mr. Satthianadhan relate chiefly to the operations of Government both in providing the means of instruction and in controlling the whole system of education. The subject of missionary education has received a good deal of attention, but Mr. Satthianadhan feels that owing to the inadequacy of the materials at his command he has not done full justice to it. He has, however, given sufficient details regarding it to enable any fair-minded reader to see how different would have been the condition of education—more especially of female education—in the Madras Presidency to-day if Government had been without the assistance which it has received from the missionary societies. This is a thing that is apt to be overlooked by those who are accustomed to regard the progress of education from an official standpoint. We would just ask such to contemplate what would happen if after all these years of progress the missionary societies were suddenly to withdraw from the work of female education.

Bearing in mind the fact that Mr. Satthianadhan's work is somewhat limited in its scope, we think he deserves great credit for the way in which he has carried out his laborious undertaking. There is one direction in which he might have given his readers more assistance than he has done. He has quoted very largely from various documents, and in many cases he has given his quotations in smaller type than that which is used throughout the body of the work. If he had done this more consistently he would have added to the clearness of his record. Important educational documents of considerable length, such as the minutes of Macaulay and J. F. Thomas, the Despatch of 1854, and the recommendations of the Education Commission, have very properly been given as appendices. The last of the appendices, it may be well to state, gives a short account of missionary education.

Mr. Satthiananham divides his history into five sections. The first deals with education in Madras prior to 1854, the second with education from 1854 to 1871, the third with education between 1871 and 1881, the fourth with the Education Commission, and the fifth with education from 1881 to 1894. Mr. Satthianadhan has confined himself chiefly to chronicling facts, but in order to render the facts which he has chronicled intelligible and interesting he has had to quote opinions; and for nothing will his book be more valuable to all who are interested in education than for the many valuable opinions on educational questions which are to be found in it. However much the Government may at times have failed in its duty in the matter of education there can be no doubt that

it has seldom been without men who saw what needed to be done and to the best of their ability sought to do it. It is well that the results of the Education Commission have received due attention at Mr. Satthianadhan's hands; and it will be a benefit to education if his work serves to make people better acquainted with these results and their bearing on the relation of Government to aided education.

Altogether, though readers may not find in this work all that they expect to find, they will find in it a great deal which is well worth knowing and which most of them probably did not know before. They will learn, as their knowledge of history generally may have taught them to expect, that many of the questions that have been occupying attention of late years are not now being considered for the first time. The question of moral instruction, for example, finds a place early in Mr. Satthianadhan's record.

Longmans' Colonial Library.

The Matchmaker. By L. B. Walford.

THE matchmaker of this story is not a stony-hearted Belgravian mother, bent on uniting ancient Mammon and youthful Beauty. On the contrary she is a young and sprightly lady, who, driven by force of circumstances to make a long visit to some Scotch relatives, finds herself involved in a web of duplicity which tries her powers of diplomacy to the utmost and finally ends in a gruesome tragedy.

The story is well told in a plain straightforward fashion which is reminiscent of Mrs. Henry Wood and the old days before it was fashionable to begin in the middle and end with the prologue. The main interest of the tale hinges on the fate of Mina, the younger daughter of a grim Scotch mother whose stern repressive discipline has crushed Mina's elder sisters. In Mina's own case this repression of all the instinctive longings of happy girlhood leads to her utter destruction morally, and induces her to plunge into a revolting course of deceit. It is to be hoped that the average laird's lady of modern times does not resemble the Lady Carnoustie of this story. If she is at all a representative of her class the author is to be congratulated on the fidelity with which he has portrayed to us her 'unloving love'; but we imagine that the portrait is one of a very rare specimen.

My Lady Rotha. By Stanley J. Weyman.

MR. WEYMAN has already earned a name for himself by his historical novels, and in the volume before us he amply maintains his reputation.

The story deals with the Thirty Years' German war, and although it opens with the year 1632 when Tilly was already dead and the great Gustavus had espoused the Protestant cause, yet it gives us a vivid picture of those terrible times when brother fought against brother and

wife betrayed husband. Lady Rotha is the suzerain of the small domain of Heritzburg. From this she is driven by a popular tumult, and the narrative of her subsequent adventures occupies the major part of the book. In her wanderings she is attended by Martin, her faithful steward, into whose mouth the story is put. After escaping various perils she at length reaches the happy haven of marriage with a good and upright man, whilst Martin is rewarded by the hand of the maiden who had innocently enough been the cause of the original outbreak at Heritzburg.

The most interesting figure in the book is certainly Marie, the little popish maiden, whom the big Martin adores and whose shrewd wit and ready resource prove the salvation of the party. A somewhat improbable episode is the temporary madness of the young Waldgrave, but otherwise the story is well constructed and well told.

Under the Red Robe. By Stanley J. Weyman.

This is a stirring tale of the days of Richelieu. The interest of the reader is not allowed to flag from the first page to the last. Every chapter presents some unexpected crisis, but all ends well. The hero is a bravo, proud of his honour, who to save his life undertakes a dishonourable mission for Richelieu. The psychological element in the story is not particularly strong, but is sufficient to prevent the remarkable developments of the situation from seeming incredible.

Kamala: A Story of Hindu Life. By Mrs. S. Satthianadhan. Madras: Srinivasa, Varadachari, and Co.

To the great majority of our readers *Kamala* needs no commendation from us. It is only necessary for us to call their attention to the fact that the story has now been published in book form. We are sure that many will be glad to have it thus. We are sure also that all who have read or may read *Kamala* or its predecessor *Saguna* will share our regret that we can have no more pictures of Indian life drawn by the same hand. We can all hope, however, that the example set by Mrs. Satthianadhan will be followed by others, and that she may have many successors in the work of revealing this country and its people to the rest of the world.

A well written memoir of Krupabai Satthianadhan has been contributed to the present edition of *Kamala* by Mrs. Grigg, who took a great interest in the literary efforts of the authoress. Mrs. Grigg says that it might seem almost unnecessary to tell the story of Mrs. Satthianadhan's life except as she has herself told it in *Saguna*; and as far as possible she lets the subject of her memoir speak for herself. She adds many interesting details, however, regarding the last few years of Mrs. Satthianadhan's life; and, in order to convey a just idea of her as an authoress and as a woman, gives a sketch of her surroundings and

the position of her countrywomen when her life began. Mrs. Grigg writes sympathetically but with true critical insight and discrimination. Her short memoir will be highly valued by all who knew Mrs. Satthianadhan personally or who have become acquainted with her through her writings.

The get up and printing of the book are on the whole creditable to the enterprising native firm by whom the work is published, but there are too many misprints, especially in Mrs. Grigg's memoir.

MESSRS. MACMILLAN AND CO. have begun to issue a series of stories to which several well known writers will contribute. The stories are of such a length that they can easily be read by the busiest of people at a sitting; and they are got up in a very attractive manner in blue calico covers with gilt ornamentation.

The Story of Sonny Sahib, by Sara Jeannette Duncan, is a sweet tale of an English baby born in the time of the Mutiny. Three days after his birth Sonny Sahib's mother dies; and he has many strange experiences before his father, an English officer, comes across him when he is about ten years of age. The father identifies his son by means of a small Book of Common Prayer which belonged to his mother, and which the ayah had carefully treasured as a kind of charm. From the faithful old ayah Sonny Sahib's father receives particulars of the death of his wife, which occurred while he was on active service; and it is a joy to him to learn that she had not been exposed to the atrocities and cruelties to which many women were exposed in that terrible time. We feel sure Sonny Sahib will be welcomed wherever he goes.

Love in Idleness, by Marion Crawford, is a very good specimen of a love story; and when we have said this we have said all that needs to be said about it.

The Rubies of St. Lo, by C. M. Yonge, is an interesting historical sketch. A necklace of rubies, which had come into the possession of the St. Lo family during the time of the Great Rebellion, was lost for a long time, and found by a young bride, a descendant of the lady who had received it from Henry VI. as a small reward for faith and loyalty. In a very interesting way Miss Yonge gives an account of the finding of the long lost necklace.

Integral Calculus for Beginners. With an Introduction to the Study of Differential Equations. By Joseph Edwards, M.A. London and New York: Macmillan and Co.

WHEN we have mentioned the title of this little work and the name of the author we have done almost all that needs to be done by way of notice of the book. In his *Differential Calculus* Mr. Edwards has shown

that he is well qualified to write on mathematical subjects; and in the present work, which is intended as a companion to his *Differential Calculus for Beginners*, he gives further proof of his ability in that direction. Students will find that in this, as in his earlier work, Mr. Edwards has removed not a few of the stumbling blocks that beset their path. The chapters on differential equations seem to us to be especially well fitted to form an introduction to that subject.

The Asylum Press Almanac, Directory, and Compendium of Intelligence for 1895.

Asylum Press Pocket Almanac and General Directory for 1895.

Asylum Press Sheet Almanac, 1895.

THESE Almanacs are so well known that it is unnecessary for us to say anything by way of commendation of them. The information which they contain is as usual varied, interesting, and useful. We notice that the large Almanac has at last ceased to grow. The present issue in fact contains about 100 pages fewer than its predecessor. This result has been attained by judicious compression and the omission of some things that were not really essential to the purpose of the Almanac. We note with regret the downward movement of the exchange table, which now contemplates the possibility of a shilling rupee. In view of the course of exchange since the beginning of the year the compiler of the table cannot be said to have taken too gloomy a view of the situation.

NOTES AND EXTRACTS.

IN December last Mr. W. Lee-Warner read an important paper at the Imperial Institute, in which he contrasted the methods of provincial administration that prevailed in the Roman Empire with the British administration of India. Regarding history as the education of the human race Mr. Lee-Warner said that whether the Roman Empire formed a parallel, as some thought, or a contrast, as it seemed to him, to the British dominion in India, its methods of dealing with the very problems that had to be faced in India deserved attention. Having described the Roman method of provincial administration he proceeded to speak of the constitution and nature of the Indian administration. In passing he called attention to a feature of India which had no counterpart in the Roman Empire. Trade and commerce had brought to India a large number of non-official British subjects, whose influence for good or evil was very great. Mr. Lee-Warner gave it as his own opinion that British merchants and men of business helped to a material extent to

govern India. They created a local opinion, he said, which might be, and often was, a great factor for good.

Speaking of the Indian Civil Service Mr. Lee-Warner remarked on the singular inappropriateness of the phrase 'British Indian bureaucracy' which was sometimes applied to it. Its very constitution and the conditions under which it worked prevented it from becoming a bureaucracy, Its members were drawn by open competition from all classes of British society, and included representatives of all the public and private schools of Britain, of all her universities and training institutions. They represented no one shade of political or religious opinion. Nor when they arrived in India was their individuality reduced to a common denomination. Their duty was owed to no Imperial master, as was the case with the administrators of a Roman province, but to Great Britain, and their loyalty was rendered to the changing Viceroys or the Governors sent out by the various parties at home. Improved means of communication enabled them to keep in touch with public opinion in England, but their knowledge of the people of India and of life in India compelled them to adjust the views of England to the facts of India. Mr. Lee-Warner sought to impress upon his audience the responsibility which for this reason devolved upon the people of England in regard to the conduct of Indian affairs. In the last resort, he said, Indian officials had to obey the mandate of British opinion, which was to them what the commands of the Roman Emperors were to their legates and subordinates in the Roman provinces. It was therefore incumbent on the people of England to see that the interests of one-fifth of the reputed population of the world were not sacrificed to the selfish objects of political parties or the exigencies of national trade.

Having dealt with the constitution of the Civil Service Mr. Lee-Warner went on to speak of a feature of the British Indian Empire which emphasized the contrast between it and the Roman Empire. This was the character of India itself. Outside the small country of Greece, Mr. Lee-Warner said, Rome nowhere experienced the resistance which Indian society presented to the impact of Western civilisation. India was not merely a country of conservative institutions and of passionate religious feeling, but it had developed a civilisation of its own in violent antithesis to the liberal institutions and freedom of England. The flashes on the surface, the Congress meetings, and the repetition from platform and press of familiar cries and catchwords borrowed from the London press, were not India. Anxious as they all were for social reform, they must not, Mr. Lee-Warner said, misread the earnest appeals of a few Indian reformers who turned wistfully to England for the support that was denied them by their own countrymen. Many of the reforms introduced by the British had been carried against the weight of Indian public opinion; and the recent religious

riots showed that India had not yet moved far from her old position. The Western yeast had indeed begun to work, but the ferment had as yet reached only the surface of a corner of society. The conservative forces of native society were a factor with which Indian officials had to reckon, and they would have to be recognised by British public opinion as well.

Mr. Lee-Warner next contrasted the Roman and British Indian policy in the conduct of external relations. He first gave a sketch of the way in which the Romans dealt with the countries which they brought under their sway, and stated that instead of Britain having pursued the policy of Rome, as was sometimes maintained, it was to her avoidance of Roman precedents that she owed the success with which she had overcome difficulties and temptations as great as those which assailed Rome. The best answer to those who would charge the British with having pursued a Roman policy was, Mr. Lee-Warner said, the fact that India to-day included 604,717 square miles and more than 65,000,000 people subject to their own rulers. This result, he said, had been attained by deliberate modifications of external policy to suit the conditions of the country. He indicated briefly the successive changes of policy by which the integrity of the various Indian sovereignties had been preserved. In all this Britain avoided the policy of Rome, which never gave protection without demanding subjection. Mr. Lee-Warner went on further to call attention to the contrast which the Viceroy's Foreign Office presented to the Roman mode of administration. He expressed the opinion, however, that all danger had not passed. The increasing influence of English opinion, he said, would be apt to force the pace and to increase the demands made on the rulers of the Native States. He mentioned some of the ways in which it had been proposed to hasten reform, but deprecated anything like a policy of benevolent coercion. Interference was necessary to prevent gross misrule, but intervention should only be resorted to when it became absolutely necessary.

Turning to the department of internal administration Mr. Lee-Warner once more found a contrast between the methods of Rome and those of Britain. In the Roman Empire the public service lacked the independence which is secured for India by the system of examinations; there was no free press, and no public criticism was tolerated; and there was the absence of all sympathy on the part of the rulers for the subject peoples, as well as of any desire to promote their material, intellectual, or moral welfare. There was no attempt on the part of the Roman rulers to bring the people together in the conduct of local affairs. Mr. Lee-Warner referred to what had been done in this direction in India, pointing out, however, that the country was yet far from ripe for the universal adoption of the elective principle. He also referred to the introduction of the jury system and illustrated the difficulties that stood

in the way of extending it. He then passed on to speak of some of the efforts that had been made to promote the physical and material welfare of the people of India. In her attempts to deal with the rooted dislike of sanitary precautions and pure water, Mr. Lee-Warner said, Britain had to encounter the full strength of Asiatic resistance to Western methods—a resistance which Rome never had to face. And indeed in most measures that were taken for increasing the physical and material welfare of India the Government had to encounter opposition in the press and in the village. If it was to succeed it must rely on the steady support of British opinion and the efficiency and sufficiency of its small regiment of British officers.

With reference to the question whether the British rule in India is popular or the reverse Mr. Lee-Warner said that a distinction ought to be drawn between the sentiments of the masses and the sentiments of the classes. The spell which Britain exercised over the masses was that of justice and impartiality. But as time went on the memory of past injustice and disorder became less lively, and the increasing condemnation of British rule which proceeded from the vernacular press obtained a larger audience. Still Mr. Lee-Warner believed that among the masses the blessings of British peace and British justice were widely appreciated. With the educated classes the case was somewhat different. Education had for centuries been the monopoly of a few castes, and these could not help feeling the drift of British rule from status to contract. They could hardly be expected to feel no pangs of bitterness when their own privileges were being threatened and when those over whom they had formerly tyrannised were being taught that they too had rights and privileges. The interests and the aspirations of the few, said Mr. Lee-Warner, were opposed to the British policy, and the gulf only widened as further concessions were made. But while many of their aspirations would be disappointed, their discussions were not wholly an evil. The press was scurrilous and thoughtless, but its very exaggerations and misrepresentations would perhaps work their own cure. In Mr. Lee-Warner's opinion the intense antipathy to British rule exhibited by the vernacular press did not represent the bulk of the opinion of the educated classes, who, he thought, were shrewd enough to see that the protection of India by land and sea could not be secured by the Indian peoples, and that the protection of a just Government, notwithstanding its levelling principles and its troublesome reforms, was worth the price the country paid for it. In this connection he referred to a source of irritation which, he said, public opinion in England could do much to correct. He deprecated the too prevalent custom of treating natives of India as if they were barbarians; and advocated courtesy of manner as a quality which might win many converts to British rule.

Mr. Lee-Warner concluded his paper with some remarks on the reli-

gious attitude of India. Though filled with an abiding sense of the mighty good which Christianity exercised in Europe and might exert in India, he declared his firm adherence to the policy of complete neutrality in matters of religion which the British Government had adopted and followed. Comparing the Roman Empire with British India, he found that three influences of Roman rule which prepared Europe for the adoption of a new faith were at work in India. In each case there was widespread peace, the extended use of an expressive language, and the spread of a universal law. But here the parallel between the two empires was to some extent interrupted. In India there was a torpor of mind that did not exist in the Roman Empire. Still, said Mr. Lee-Warner, there were signs of unrest and religious upheaval in India which indicated a desire to seek after truth and to find answers to the questions, " What is life ? What is God ? What are we ?"

In bringing his remarks to a close Mr. Lee-Warner said that the success of Britain's mission to India depended mainly upon two conditions—a healthy and persistent interest and control exercised at home, and the efficiency as well as the sufficiency of the men to whom were entrusted the administration of affairs. Britain, he said, was indispensable to the divided peoples of India as their defenders and as the only possible cement to their social and religious divisions, as impartial administrators of law and justice, and as the messengers of a higher and more progressive civilisation. It was idle to expect popularity in India, and the men who would do their duty to the people of England and to the country in which they served, would be spattered with newspaper abuse. Therefore strong, earnest, and patient men were required for the administration of India.

The Report on Public Instruction in the Madras Presidency for 1893-94 does not give a very encouraging account of the condition of education in the south of India. In the opening paragraph the Acting Director says the year was marked not so much by any large advance in schools or scholars as by a greater consolidation of schools and a greater concentration of educational effort; and elsewhere he speaks of the year under review as one of sustained activity and progress. It is somewhat difficult to see, however, how the Acting Director can speak of the year as one of consolidation, considering that, taking both public and private institutions, the increase in the number of institutions was greater than the increase in the number of scholars ; and the Government is unable to accept his description of the year as one of sustained progress. While this is so, we do not think the Report need be regarded with alarm by those who are interested in the progress of education in India. It probably indicates nothing more than that the state of education in the Madras Presidency is at present one of unstable equilibrium,

What the Report in the first instance shows is that during the last few years the rate of advance in the number of pupils under instruction has been gradually decreasing and that in the year under review it was not much in excess of the ordinary rate of increase of the population. There can be little doubt that the retardation in the growth of educational operations thus indicated is to some extent more apparent than real, being partly due to increased accuracy of statistics; but there can be as little doubt that at present the spread of education has received a check. So far as university education is concerned there is no difficulty in assigning a cause. The raising of the standard of the Matriculation Examination at once lowered the number of students in arts colleges; and it will be some years before a rise can be looked for. In this connec tion a remark made by Government may well be quoted. The Government "considers that the administrative needs of the country demand a constantly increasing supply of well educated men, and regrets that the recent changes in the rules for admission to the public service have produced so little effect upon the statistics relating to upper secondary and collegiate education." The opinion expressed in the first part of this sentence seems to show that the complaint so frequently made as to the over-production of graduates is by no means well-grounded.

As regards the declining rate of progress shown in the lower departments of education it is not so easy to assign a cause. It was generally anticipated that the introduction of the new School Fee Notification would be followed by a large increase in the number of pupils and a reduction in the income derived from fees. This anticipation was not realised, for in 1892-93 there was actually an increase in the income derived from fees, while the advance in the number of pupils was by no means large. In 1893-94 there was a fall in fee-receipts but very little rise in the number of pupils. Government considers it by no means improbable that the Report for 1894-95 will show a further decline in fee receipts, and suggests as a possible explanation of the failure of the Notification to produce an increase in the number of pupils that its operation has been counteracted by the Educational Rules. It remarks on the necessity of a careful watching of the statistics during the next two or three years, and even expresses the opinion that, if the fee-income continues to decline and the number of pupils does not show a more encouraging increase, it may be necessary to consider the expediency of restoring the old School Fee Notification and of reducing the stringency of the existing conditions of recognition. Those who held and still hold that the introduction of the new School Fee Notification was a mistake will be interested in this declaration on the part of Government. Most people will probably be of opinion, however, that it is rather premature yet to suggest a reconsideration of the Educational Rules. If the Government finances were not in such a stringent condition as they have

been since the Educational Rules were put into operation, the stringency of the Rules themselves would probably be less keenly felt. For the present Government seems desirous to assist managers in their attempts to meet the requirements of the Educational Rules, and has expressed the opinion that building and furniture grants should be made as freely as possible for the next few years. It has also asked the Director to consider carefully whether the rules of recognition should be made fully applicable to lower primary schools from the beginning of the present year as was notified in June 1893.

Looking more closely at some of the details given in the Report before us we note a very marked retardation in the growth of female education. This is attributed by the Acting Director to the operation of the recognition rules and to the inability of the Department to provide additional funds for the development of female education. We note also the slow progress of secondary education. The statistics relating to the education of Muhammadans, too, are not encouraging. The total number of Muhammadan pupils under instruction in the year under review was nearly a thousand below the number for the previous year. This decline was solely due to the closing of a great many Moplah schools in Malabar; for there was an increase of more than two thousand in the number of pupils drawn from other classes of Muhammadans. The figures relating to the education of aboriginal and hill tribes are unsatisfactory, but gratifying progress was made during 1893-94 in the education of pariahs and kindred classes of the community. Night schools seem to be getting rapidly popular; and they now play a really important part in the educational system of the Presidency.

The Acting Director calls attention to the very slow progress made by technical education. He says that though the general school curriculum is sufficiently diversified, and includes such semi-technical subjects as object-lessons, drawing, and elementary science, yet instruction in these subjects is, comparatively speaking, given in very few schools, and such instruction as is given is generally inefficient. No proper attempt is made at any stage of instruction to cultivate habits of observation and reflection. This, says the Acting Director, is especially noticeable in the case of elementary science, and may be attributed mainly, he thinks, to the fact that elementary science is taught through the medium of English. He suggests that if this subject is to be taught at all it should be taught up to about the Matriculation standard in the language in which the pupils think. The Government regards Mr. Monro's suggestion as deserving consideration, but point out that one obvious difficulty in giving effect to it is the impossibility of translating technical terms into the languages of Southern India

It may be interesting to give in conclusion the figures showing the relative progress of education in Bengal, Bombay, and Madras. At the close

of 1892-93 there were in these three provinces, respectively, 1,307,324; 507,028; 568,311 boys and 92,743; 68,341; 100,199 girls under instruction in public institutions. Taken in relation to population these figures show that as regards the education of boys Madras is somewhat behind Bengal and Bombay, but that as regards female education Madras is far in advance of Bengal and slightly in advance of Bombay.

It may well be doubted whether there is room in Madras for two journals devoted to the subject of education. Nevertheless Messrs. Srinivasa, Varadachari, and Co. seem to think that the needs of the educational public are not fully met by the *Indian Journal of Education;* and last month they issued the first number of a new monthly periodical to be called the *Educational Review.* They have been fortunate in securing the services of Mr. Thomas Denham of Mysore as editor; and they have certainly made a good start with their new venture. The Review opens with a note in which the editor states the general lines on which the Journal will be conducted. There are, he says, many questions connected with the subject of education in India which press for a solution and which form very suitable subjects for discussion in the *Educational Review.* Among these he mentions University Reform, Primary Education, Female Education, and Technical Education as being the most important; and articles dealing with the first and third of these subjects appear in the present number of the Review. There can be no doubt that all these subjects have an important bearing on the future of education in India; and a full and calm discussion of them cannot but be productive of good. It is to be hoped, however, that all who take part in their discussion will guard against the tendency to impatient criticism which seems to beset the majority of those who write on the subject of education in this country, and of which we see some indications in several of the articles in this opening number of the Review. We hope those who exhibit the educational institutions of the West as types to which those of India must be made to approximate will always endeavour to write in a judicial spirit. It is very easy to condemn any institution by contrasting its defects with the merits of a similar institution, but it does not follow that any good purpose is served thereby. The important question is not whether any institution in India approximates to a similar institution in England but how far it fulfils the purpose of its existence with reference to the conditions under which it works. It will be well, too, if those who seek to compare the state of higher education in this country with its condition in the West, will say as little as possible by way of comparison regarding the motives that lead students to seek a university training here and there.

Perhaps the most noteworthy article in the present number of the *Educational Review* is 'Froude as a Historian', by Mr. Mark Hunter,

This is a very able defence of the historian of the English Reformation. Speaking of this work Mr. Hunter says that "perhaps it may not be too rash to prophesy that, while it may be necessary in the future to edit Froude's history, as scholars have edited and re-edited Gibbon, to correct inaccuracies and modify hasty conclusions, the book will yet take its place amongst those two or three works which can never be superseded." The question, 'Is History a Science?', is dealt with by Mr. H. F. Manley, who answers it in the affirmative. With reference to this we would just remark that if, as Mr. Hunter says, Froude was an artist, and if he was also a historian, it follows that history is more than a science.

Besides other articles which we cannot notice the Review contains letters from university correspondents, notices of books, educational intelligence, and educational notes. If the standard of excellence set up in the present number is maintained in future issues, the *Educational Review* will deserve the hearty support of all who are interested in education.

In opening the recent Convention of the Theosophical Society Colonel Olcott said that the sky, which was clear last year, had again become overcast, and that the Society was weathering a storm such as it had only once before encountered. In saying this he was referring of course to the controversy which has arisen over the charges of fraud brought against Mr. W. Q. Judge, the Vice-President of the Society. The question as to what action the Society should take in regard to Mr. Judge was the most important subject of discussion at the Convention. Mrs. Besant went into the details of the case at great length, and then proposed that Mr. Judge should be asked to resign the office of Vice-President. This proposal was seconded by Mr. Bertram Keightley. Some members were of opinion, however, that Mr. Judge should be dealt with in a more summary manner, and an amendment was moved by Captain Banon and seconded by Miss Müller, calling on the President-Founder to take steps to have him expelled from the Society. This amendment was lost, and another, proposed by Dewan Bahadur S. Subramania Iyer, was withdrawn; and Mrs. Besant's resolution being put to the meeting was carried unanimously. It is evident that the Society has reached a crisis in its history. The American Section, with the exception of a few individuals, stands solidly in support of Mr. Judge, and it has been intimated to Colonel Olcott that if Mr. Judge is forced to resign, the Section will secede in a body, form an independent Theosophical Society, and elect him President. Colonel Olcott's own sympathies seem to be largely with Mr. Judge, though he regrets the accusations circulated by the Vice-President against Mrs. Besant and Mr. Chakravarti. We should like to know, however, what the better

theosophists thought of their President's attempts to explain that even if the charges of forged writing and false messages brought against Mr. Judge were made good before a jury, under the rules of exoteric evidence, still this might not be proof of guilty knowledge and intent. It would have to be proved, he said, that Mr. Judge was a free agent before he could be charged with moral obliquity. It is hard, in reading some parts of Colonel Olcott's speech, to see where any sense of moral rectitude comes in.

Apart from the Judge incident, the President-Founder was able to give a satisfactory account of the Society's work during the past year. He was able to tell the Convention of an interesting experiment that he has himself made. He has opened a school for pariahs, who are to be trained for employment as house-servants to Europeans and Eurasians. We hope the school may prove a success, but we trust its curriculum will not include a course of instruction in the Mahatmic mysteries.

During the Convention there were on sale in Madras two anti-theosophical pamphlets which deserve to be mentioned. In *The Theosophic Craze*, published by the Christian Literature Society, Dr. Murdoch gives a brief account of the principal incidents in the history of the Theosophical Society, with particular reference to what he calls 'the great Mahatma hoax' and the deposition of Mrs. Besant by Mr. Judge. In *Isis Further Unveiled* Mr. K. R. Sitaraman, utilising materials that came into his hands on the death of his father, S. Ramaswamier, F.T.S., throws some new light on Madame Blavatsky's dealings with the Mahatmas. He gives a picture of the Mahatma 'M——' and two facsimiles of his writing.

COLLEGE NOTES.

In ordinary circumstances there is not much of interest to record in the February number of the Magazine. For the work of a new year has only just begun; and the results of the University Examinations have not been made fully known. This year, however, there are several things deserving of notice here. For one thing most readers of the Magazine will have heard that Dr. Miller, who has for many years been responsible for this section of it, has been seriously ill, and that he has not been able to return to work after the Christmas vacation. We are glad to be able to state, however, that he is very much better than he was a month ago, and that he is steadily, if somewhat slowly, gaining strength.

Of course Dr. Miller's absence is a serious matter for the College staff, especially at the beginning of a session. Fortunately, however, the difficulties of arranging for the carrying on of his work are fewer than

they would ordinarily be. For towards the end of last year it was practically settled that he would take furlough about the middle of the present term; and arrangements were made for securing a man as a temporary addition to the staff during his absence. Thus it happens that the work of the present session will be carried on with the teaching staff at its normal strength. We are glad to be able to state that Mr. A. B. Macaulay, who is to undertake the duties of the temporary appointment, arrived in Madras on the 7th instant. Mr. Macaulay is a distinguished graduate of Edinburgh University, and has since taking his degree pursued his studies at the New College, Edinburgh, and in Germany. He comes to us with the highest recommendations, and we are sure that he will prove a valuable acquisition to the teaching staff.

The Principal of a large educational institution has much more to do, however, than to teach: and old students and others will be interested to know how this other work is to be carried on in Dr. Miller's absence. In this connection it may be well to recall to mind the fact that when the College attained to something like its present dimensions it was found necessary to relieve the Principal of part of the work that had previously been done by him. For this purpose the office of Bursar was created. The present has been deemed a good opportunity for effecting a further division of labour; and while Mr. Skinner is to act as Principal of the College, Mr. Macphail will undertake the superintendence of the School. Mr. Macphail has for some time been giving a considerable portion of his time to school work. The duty of acting as Principal in Dr. Miller's absence would naturally have devolved upon Mr. Cooper, the present Bursar, who acted with much acceptance when Dr. Miller was last on furlough; but on account of advancing years Mr. Cooper felt compelled to decline the heavy responsibility of the office.

Another appointment has just been made which deserves to be mentioned. The vacancy in the staff caused by the resignation of Mr. Laidlaw was temporarily filled by Mr. W. Meston, who left in September last to complete his theological studies at the New College Edinburgh. In announcing Mr. Meston's appointment in the College Notes in July. 1893, Dr. Miller referred to it as one that would most likely become ultimately permanent; and we have much pleasure in being able to say that if all goes well Mr. Meston will begin work on the permanent staff of the College in July next. We have no doubt he will be heartily welcomed back to Madras by all who came in contact with him during his temporary appointment.

The second Students' Home is not yet finished, but several of the rooms in it are already occupied.

SCIENTIFIC AND LITERARY JOTTINGS.

THE motion of a star in the line of sight takes a much longer time to produce an appreciable change in its magnitude than might be supposed. Professor Oudemans has communicated to the Amsterdam Academy the results of an investigation he made to determine how long stars of which the velocity in the line of sight is known would have to continue moving in order to produce a change of 0·1 magnitude. From his own list of parallaxes, and Vogel and Scheiner's list of proper motions in the line of sight, he selected fourteen stars, four of them receding from, and ten approachingt he solar system. Adopting a solar parallax of 8″·815, and taking the logarithm of the proportion of the increase of brilliancy for one magnitude as 0·400, he found that the period required is given by the formula 6195/(parallax × motion) years for stars that are receding from, and 5916/(parallax × motion) years for those that are approaching the solar system, the parallax being expressed in seconds and the motion in geographical miles. This led to the result that Aldebaran is the only star of which the brightness can, since Ptolemy's time, have experienced a loss of 0·1 magnitude by its radial motion. This result is based upon the parallax 0″·52, which is given by Struve, but, if the value 0″·12, given by Elkin, were used, the period would be 4⅓ times longer. The period is at least 5,500 years in the case of Procyon, and ten-thousands of years in the case of the other stars.

IT seems as if the electrolytic method of obtaining soda and chlorine from common salt may before long prove a commercial success. One of the chief practical difficulties in the way of using this method economically has been that a diaphragm which would separate the products of electrolysis and not be quickly acted on by them has not hitherto been devised. Mr. Castner, of the Aluminium Company, Oldbury, appears to have overcome this difficulty. He employs a moving mass of mercury instead of a diaphragm, a sodium amalgam being alternately formed and decomposed on one side and chlorine liberated on the other. He claims that the electrical efficiency of this process is very high, being nearly 89 per cent.; that no hypochlorites are formed; and that with an expenditure of 110 indicated horse-power, distributed through thirty cells, a daily output of 1,200 lbs. of pure caustic soda and 1,000 lbs. of chlorine is obtained.

SOME metals, *e.g.*, copper and zinc, have been shown by Mr. W. Spring to undergo sublimation to an appreciable extent at temperatures between 300°C. and 400°C. He showed many years ago that metals could be welded by pressure at temperatures far below their melting points. It

would therefore seem that at comparatively low temperatures, when a metal is to all appearance solid, some of its molecules are in a state of vibration like those of a liquid. This would also account for the fact that metals are capable of forming alloys with other metals.

THE ratio of the volumes of hydrogen and oxygen in water was investigated several years ago by Dr Scott of Cambridge, and a value was obtained by him which was a little less than 2. A source of error was found in his investigation, in the combustion by the oxygen of the grease of the taps used in his apparatus. He has recently renewed his investigation of this subject, using syrupy phosphoric acid instead of grease. He also changed his method, so as to work with gas at constant volume and consequently to have only to measure its pressure. His method, then, consisted in mixing known volumes of the two gases, and bringing about combustion by means of an electric spark. The gases were considered pure when the residue was less than 1/110,000. The best results were obtained when oxygen was prepared from silver oxide and hydrogen from palladium-hydrogen. The probable value of the ratio of the volumes deduced from forty-seven experiments is 2·002466 ± 0·000003. Taking this result along with that obtained by Lord Rayleigh for the ratio of their densities, we get for the atomic weight of oxygen 15·862. This is probably more accurate than the value obtained by Messrs. Dittmar and Henderson, which was 15·866. The value obtained by Messrs. Cooke and Richard was 15·869.

A NEW voltaic battery has been devised by Mr. H. N. Warren of the Liverpool Research Laboratory, which is stated by him to be capable of producing 3 volts and of giving a constant current of from 2 to 2·5 volts for an almost unlimited time. Not only has it this exceptionally high electromotive force, but it has also the advantages of cheapness in working and absence of fuming acid. Mr. Warren constructs the cells on the flat system with sliding carbon plates enclosed in teak-wood boxes. In the preparation of the carbon plates gaseous compounds of boron are so decomposed as to allow of the boron becoming absorbed into the pores of the carbon, and they are then soaked in a solution of oxalate of platinum and heated to redness in an atmosphere of hydrogen. The zinc is enclosed in a flat porous cell, and in the outer cell is a specially prepared manganic salt mixed with other substances. Mr. Warren finds it convenient to arrange the cells in groups of three, and states that with twelve he obtained an arc light that was more than the naked eye could bear, and that the heat from the arc readily fused titanium, chromium, and tungsten, and volatilised platinum in quantity.

When we have all our lives been accustomed to look upon a man as old we sometimes almost fancy there is no reason why he should not go on living, and this feeling produces a certain irrational surprise when we hear of the death of such a patriarch as Oliver Wendell Holmes. So, too, when a man has been living for years in a state of chronic ill-health, we can hardly believe that he has really gone when the sad news comes. One would thus have fain hoped that the telegram that Robert Louis Balfour Stevenson had died of apoplexy in Samoa was only another of the inaccurate statements that had from time to time been made as to the state of his health. Unfortunately the news this time is authentic. Mr. Stevenson, who had previously been in unusually good health and spirits, was taken ill suddenly on the afternoon of the 3rd of December, and died the same evening. On the following day he was buried on the summit of a high hill overlooking the sea. He had himself expressed a desire to be buried there, and through the loving assistance rendered by his devoted Samoan friends, whose welfare he had so much at heart and to whom he had endeared himself, what would have otherwise been an impossible task was accomplished.

Mr. Stevenson belonged to a family famous as lighthouse engineers. He was born in Edinburgh, in November 1850, and educated at the University there. He was originally intended for his father's profession, but soon gave up the idea of becoming an engineer, and instead studied law. He was called to the bar as an advocate, but he never practised, and soon turned his attention to literature. His first books, *An Inland Voyage* (1878), *Edinburgh Picturesque Notes* (1878), and *Travels with a Donkey in the Cevennes* (1879), at once attracted attention by their charming style, and made those who read them look out for anything that might appear from the pen of the then little known R. L. Stevenson. When in 1881 *Virginibus Puerisque and other Papers*, and in 1882 *Familiar Studies of Men and Books* appeared, Edinburgh readers, with more than local patriotism, began to feel that one had risen among them worthy to take the place as an essayist that had just been vacated by Dr. John Brown. It was not, however, till the publication of *Treasure Island* in 1883 that Mr. Stevenson achieved the popularity he has ever since enjoyed. By writing that story for boys he regained a place in English literature for the story of adventure and the historical romance. He may be said to have led the way in the reaction against fiction absorbed in the subtle dissection of motives or devoted to the vivid representation of humdrum people living in an atmosphere of the commonplace. Many have engaged in the same kind of work during the past ten years, some with much success, but no one has yet touched Mr. Stevenson's style, though treasures greater than those of Treasure Island have been found in King Solomon's Mines and elsewhere. *Kidnapped* and its sequel *Catriona*, or, as it was called when first published, *David Balfour*, were worthy suc-

cessors of *Treasure Island*; *The Master of Ballantrae*, *The Black Arrow*, and *The Wrecker* were less so; but in none of his books did Mr. Stevenson so catch the public ear as in the *Strange Case of Dr. Jekyll and Mr. Hyde*, which appeared in 1886. He possessed surprising versatility. In 1885 he produced *A Child's Garden of Verses*, poems that showed a marvellous appreciation and recollection of the feelings of children, which was followed by *Underwoods* in 1887 and *Ballads* in 1891; in 1887 he wrote a biography of Professor Fleeming Jenkin; while a year or two ago he turned historian and by *A Footnote to History* managed to interest people in the troubles of Samoa. For many years Mr. Stevenson's health has been in a most precarious state. He was never strong, and some of his wanderings in quest of experiences told seriously upon his health. Ten years ago he seemed to be dying of consumption, but while in search of a suitable climate he struck upon Samoa, where he has lived since 1889; and it seemed as if, after all, his health might permit him to do something greater than anything he had yet attempted. His death at the age of forty-four deprives us of a writer whose felicitous choice of words and entire mastery of style could impart a charm even to an account of the feuds of Samoa.

THE preparation of a work that promises to be of great interest is announced in the *Athenæum*. This is a new *Survey of London*. Greater London now covers an area which is about seventeen miles long by twelve miles broad; and the whole of this area is to be included in the new survey. The editor, director, and the principal writer of the work is Mr. Walter Besant, who, as most readers of his works probably know, is intimately acquainted with the London both of the past and of the present. The aim of the publishers, Messrs. A. and C. Black, and of the editor will be "to produce a work worthy of the great city, which shall record its state and conditions at the end of the nineteenth century." It will include a 'perambulation' of Greater London which will take account of every important "building, institution, and Company," and will contain a history of London, "its liberties, charters, trade, political power, religion, manners, and customs." The *Survey* is to be published in eight quarto volumes, the first of which will, if possible, appear in the autumn of this year.

COL. H. M. VIBART of the Royal (late Madras) Engineers has written an account of Addiscombe, the East Indian Company's Military College, from its foundation to its closing in 1861, to which Lord Roberts has contributed an introduction. By this history of *Addiscombe, its Heroes and Men of Note*, Colonel Vibart has done for the Company's Military College what Sir Monier Williams and his fellow contributors to the *Memorials of Old Haileybury College*, have done for the College which

for so many years supplied India with civil servants. It is eminently desirable that such volumes as these should be produced while there are still not a few with us who can write of the old order with the knowledge drawn from experience.

THE attention called to Corea by the war between China and Japan has naturally led to the production of a good many books describing that hitherto little known, or at least little thought of, country. Mr. Henry Savage-Landor's *Corea: its Customs and People*, which is to be published immediately by Mr. William Heinemann, should be a valuable addition to the number. His recent book, recounting his adventures among the Hairy Ainu, is eminently readable, and he has lived for a considerable time in Corea. The book is to be illustrated with original sketches taken by the author, and the Queen has graciously signified her acceptance of the dedication.

COL. G. H. TREVOR, Agent to the Governor-General for Rajputana, has written a volume of verses founded for the most part upon historical incidents contained in Colonel James Tod's *Annals and Antiquities of Rajasthan*. These *Rhymes of Rajputana* are offered by Colonel Trevor, who is about to retire from the Agency, "as a farewell tribute of friendship to the chiefs and people of that delightful country."

THE *Athenæum* praises highly Mr. Ralph Griffith's new translation of *The Hymns of the Rig Veda*. It speaks of it as "a translation well calculated to reproduce in the mind of the careful reader a very fairly adequate notion of both the form and substance of the hymns."

IT is announced that Messrs. Macmillan and Co. have decided to issue a series of 'European Statesmen' similar in form, size, and scope to the 'Twelve English Statesmen'. The new series will be edited by Mr. J. B. Bury, the author of *A History of the Late Roman Empire*. Mr. Bury is at present engaged upon a new edition of *The Decline and Fall* in seven volumes, the first of which will appear shortly.

THE University of Oxford has marked its sense of the service done to literature by Mr. George Smith, the publisher of the *Dictionary of National Biography*, by conferring on him the honorary degree of M.A.

RECENT PERIODICAL LITERATURE.

THE January number of the *Contemporary Review* opens with an article on 'Russia and England' by Canon MacColl. Seldom, says Canon MacColl, has the death of any public man caused so sudden and so great a

change in public feeling towards him as the death of the late Tsar has caused in England. Along with this change of feeling towards the late Emperor has come a remarkable change in the relations between the Governments of England and Russia; and Canon MacColl regards the present as a favourable opportunity for reviewing the causes of antagonism between the two countries, and for inquiring whether their political interests clash in any part of the world. In the last resort, he says, the policy of any nation is governed by what that nation believes to be its interests; and therefore if Russia believed that her interests would be best served by thwarting British policy and damaging or destroying our rule in India or elsewhere, she would without doubt yield to the temptation. Canon MacColl is strongly of opinion, however, that Russia is beset by no such temptation; and the main object of his paper is to show that neither in regard to India nor in regard to Turkey do English and Russian interests really clash. He holds that Russia has all along taken a much more enlightened view of her interests than England takes of hers. She has often declared that she has no designs on India, and he is convinced of the sincerity of these declarations. But he builds no conclusions on them. He proceeds to show that for Russia to harbour any design of invading India would be not only to aim at the impossible, but to perpetrate an act of folly. He calls attention to the enormous difficulties that she would have to overcome before she could break our power in India, and points out that even if she should succeed in this she would only be at the beginning of her troubles. He thinks that no one who will take the trouble to think out the problem can doubt that Russia would lose much more than she could gain by the conquest of India; and in refusing to believe that she has any designs upon India he says he is not crediting her with any transcendental unselfishness or any unusual freedom from political ambition. He is simply judging her, he says, by the rule of self-interest, and giving her credit for nothing beyond the possession of ordinary common sense and reasoning faculties.

But if there need be no cause for England to suspect Russia of having designs upon India, what about Russian designs nearer home—say on Constantinople? Even here Canon MacColl seems to think that so far as England and Russia are concerned there is no clashing of political interests. England, he says, is not specially interested in Constantinople, except in so far as its possession by Russia might be supposed to give her a *point d'appui* for attacking India. But this it could do only on the assumption that in case of war we should be able to use the Suez Canal for warlike purposes. This, however, is an impossibility, and for two reasons. By an international treaty the canal is closed against the warships of all belligerent nations; and even if it were not so closed it is doubtful if any nation would be so foolish as to send ships through it in time of war. Hence the possession of Constantinople by Russia has no real bearing on the defence of India; and Canon MacColl even goes the length of affirming that so far as the safeguarding of India is concerned it would be prudent on the part of England to encourage Russia to Constantinople. But, he asks, is it certain, after all, that Russia desires Constantinople? He goes on to show that she does not, and further that it would not be for her real interest that she should have it. For one thing her own statesmen are not ignorant of the fact that the immense extent of her territory is her real danger. And in the second place before she could sit down at Constantinople she would have to reckon with Germany, Austria, Roumania, and the Balkan States.

In the concluding paragraphs of his article Canon MacColl deals briefly with Turkish misgovernment and the faithlessness of the Porte. He calls attention to the fact that as a Mussulman the Sultan cannot, without forfeiting his throne, perform any one of his promises to do justice to his Christian subjects. He expresses the hope that public opinion in England will energetically back up

the Government in its efforts to unite the signatories of Berlin in common action to secure the autonomy of Armenia.

The hopelessness of expecting justice to the Christians under Turkish rule without coercion from without is well brought out in an article on the 'Sultan Abd-ul-Hamid', written from Constantinople by 'an eastern resident'. Of the present Sultan of Turkey this writer has a very high opinion indeed. Abd-ul-Hamid, he says, is a man of great ability and possessed of many noble and attractive qualities. Except in religion he is much more a European than an Asiatic. He has risen above the traditions of his family and race, and manifested his appreciation of Western civilisation. He believes in education, and has established a regular system of schools throughout the Empire. In many other ways, too, he has done a great deal for Turkey. Yet he has grievously failed to do all that he might have done; and the chief reason is that he has allowed the government of the country to fall largely into the hands of Palace favourities—chamberlains, moollahs, eunuchs, astrologers, and non-descripts of various kinds. His religion has also stood in the way of his doing equal justice to all his subjects. He regards himself as a true Caliph—a successor of the Prophet; and his faith as Caliph has often got the better of his discretion as Sultan. In his foreign policy he has usually shown considerable insight; but in his dealings with England he seems often to have listened to the advice of his enemies rather than to that of his friends.

Canon Knox Little contributes an article on 'The Moral Aspect of Disestablishment and Disendowment'. He writes, of course, as a strong defender of the connection between Church and State; and he seeks to support his position chiefly by an appeal to history. He displays, as usual, a somewhat undue amount of bigotry; and he is not likely to win over to his side many of those who think differently from him. His opponents will appreciate much of the advice which he offers to those who undertake to decide great national questions, and they will admit that there is much force in many of his arguments, but they will feel inclined to tell him that advice which is good to give is good to keep and that his reading of the facts of history is not theirs.

In 'Shakespeare and Puritanism' Professor J. W. Hales endeavours to throw some light on the attitude of the dramatist towards Puritanism, of which Stratford became in the latter years of his life a noted centre. Professor Hales says there can be little doubt that in these years Puritanic bigotry had become so rampant in Stratford that plays were practically prohibited. And yet Shakespeare took little part in the Puritan-baiting that became a favourite dramatic pastime. Professor Hales accounts for this partly by the fact that the dramatist was brought into close and intimate contact and acquaintance with many Puritans, and partly by the general fairness and comprehensive sympathy of his nature. Though he could not but feel that their opinions were sadly wanting in breadth of view and in a real knowledge of the subjects on which they delivered themselves with such assurance, he could yet respect them for the uprightness of their intentions, their genuine sincerity, and the substantial goodness of their hearts and lives.

M. Gaston Paris contributes a highly appreciative notice of the late James Darmesteter, of whom Professor Max Müller has said that, though France just now is rich in brilliant Oriental scholars, he was *facile primus inter pares*. M. Paris gives a brief account of Darmesteter's family, early years, and the steps by which he won his way to a foremost place among Oriental scholars. He gives a short account also of his achievements in philology, mythology, and literary history, as well as of his speculations in religion and his attempts to bring the world back to the religion of the prophets of Israel. One is indeed struck with the wide range of the interests in which Darmesteter concerned himself. He was, says M. Paris, no mere

scholar buried in his books, but a man who took a personal and living part in the struggles going on around him.

In 'The New Secularism' Mr. Walter Walsh deals with what seems to be the most modern panacea for all the ills that flesh is heir to. We shall not attempt to define exactly what the new secularism is, but we may mention a few of its characteristic features. It is something which concerns itself primarily with physical conditions, and it is based on the doctrine that all evil is the result of environment. It lays stress upon condition rather than upon character, upon circumstance rather than upon motive and personality, upon man and the service of man rather than upon God and the worship of God. It reverses the order of things stated by Jesus Christ in the words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Mr. Walsh sees little hope for the future in a religion like this. He is keenly alive to the past failures of the Christian Church, but he holds that in the Church of Jesus Christ alone reside all human possibilities and all the divine powers necessary to realise them.

"No other institution or group of men can enlist the same eternal powers and pour forth the same compassionte healings. It is for those who most truthfully believe in Jesus Christ as a living force amongst living men, and who realise the gravity of the times, to bestir themselves, and bring the light and love of the Gospel to bear upon present ills. If they differ from other earnest reformers it will not be in hate or scorn, but in deep desire searching for the true unity. The Divine Spirit is calling the modern Church to make clear her social mission, and to cause her members to take up the cross of their social responsibilities. If she will not do this she need not wonder that brave and unselfish men turn from her with heavy, perhaps angry, hearts, and go sadly outside to a foredoomed defeat."

Mr. Sidney Webb writes on 'The Work of the London County Council', of which he entertains a very high opinion. 'Recollections of James Anthony Froude', by the late Mrs. Alexander Ireland, is an interesting account of a visit to the historian in 1889. Articles on 'Accident Insurance', by Mr. H. W. Wolff, and 'The Colonial Conference', by Mr. Goldwin Smith, complete the number.

THE *Nineteenth Century* is a very full number this month. It opens with a duel between Mr. Keir Hardie and Professor Graham on the programme of the English Independent Labour party. Mr. Keir Hardie considers that there will be sufficient labour candidates in the House of Commons after next election to define the attitude of the Independent Labour party towards both parties. He further indulges in the cheerful prophecy that if the Liberal party be defeated at the next election, Socialism remains its only hope. The Liberal party would go to pieces, and the struggle for supremacy on the new issues of Socialism versus Anti-Socialism would be fairly entered upon. He is of opinion that "the workers are coming to see that Liberalism, not Toryism, is the foe they have most to fear." Professor Graham points out what he considers to be the fallacies of Socialism. He doubts whether the intelligent section of the workmen—when it is explained to them that, even if they reach the happy land of Collectivism, they will have many discomforts in addition to less wages than they now enjoy under Individualism—will be inclined to help on the advent of Collectivism, or to welcome it when it comes.

The Hon. Reginald Brett discourses on 'The Queen and Lord Beaconsfield'. He pictures the great Tory minister as a man of consistency, whose character never underwent any marked development. A great contrast is pointed out between Disraeli in 1837, jeered at by his fellow members, distrusted by his sovereign, and regarded at large as a charlatan and a buffoon, and Beaconsfield at Berlin in 1878, the leader of the English Government, the intimate confidant of the Queen Empress, the proud representative of the power of the British Empire. There among all the assembled notables "the most

observed and conspicuous figure was not Bismarck, nor Moltke, nor Andrassy, nor any prince nor emperor of them all, but the slim and still youthful figure that with pale and haggard face and slow step, leaning on the arm of his private secretary, was seen day by day to cross the square from Kaiserhof to the Congress, the representative of the Queen of Great Britain and Ireland and Empress of India—the figure of Lord Beaconsfield the Jew."

Ouida espouses the cause of the feathered songsters of Italy, and in an indignant and eloquent article points out the folly and iniquity of the destruction which is universally practised. Miss Garnett has a very interesting paper on the status of women under Islam, in which she corrects the prevalent erroneous conception of their position, and shows that their lot is by no means so miserable as is often supposed. Canon Shore writes on 'Auricular Confession and the English Church'. Treating the matter from the historical standpoint he shows that auricular confession is opposed to both the practice and enactments of the Church of England. Mr. Kennedy writes sadly of the gradual decay of the mural paintings of Pompeii, and shows how these are important as revealing an aspect of the ancient Greek character which is *only too little known and appreciated.* Defoe's 'Apparition of Mrs. Veal' forms the subject of a very readable article in which the authenticity of the narrative is insisted upon and the author defended against the charge made by Professor Minto that he was "perhaps the greatest liar that ever lived."

Mrs. Logan details some of her experiences of night travelling in India. They are of the ordinary type, intensified by one or two incidents of rather an unusual character. Still they would probably be novel to most home readers, whilst old Anglo-Indians will recognize familiar traits and scenes. The following passage will show the descriptive power of the writer :—

"We were in the midst of a deep and gloomy forest of enormous deodars and pines. On one side of the road these rose sheer above our heads, clinging to the face of the mountain ; on the other side the ground fell away in a steep precipice, clothed still with pines, but one could see over them. In the distance, yet looking quite close, rose peak after peak covered with eternal snow ; sharp edges stood out like swords, glittering and clear as icicles ; tender blue shadows were flickering and dying amongst them ; the summit of each glorious peak was tipped with a faint pink stain, as if a rosebud were about to burst and could not make up its mind whether it would be white or crimson. In the great peace and silence the voices of many cataracts could be heard calling to each other across the wild ravines, and I could see them falling in broken rainbows at this instant, touched by the growing sun."

Dr. Jessop has much to say on St. Martin of Tours. A quotation will serve to show the spirit in which he deals with his subject :—

"A man may saunter through those streets (of Tours) and find at every step a spirit of the past accosting him ; every stone in the road, every ripple on the river, brings him a message from the ages behind us. What a happiness it is to some of us to have an ear to hear the voices of the dead speaking, and calling up the wondrous memories ! Alas ! that, with all our immense advantages, with knowledge so accessible and our means of acquiring it so incomparably more facile than in our fathers' days, Gibbon's sarcasm should be truer now than ever : 'Our modern travellers, taking nothing with them on their travels, bring nothing home.'"

Dr. Jessop tells again the story of the founding of Christian churches in Touraine, how the *Basilica* of Tours arose, and how Martin organised a monastic community which in time became so powerful as to rebel even against the Bishop of Tours. Martin's early austerities are thus described :—

"Meanwhile Martin himself was practising severe austerities with the usual results. Visions came to him, voices spoke to him, the foul fiends appeared before him, the flesh troubled him, angels comforted him. . . . What he saw, or thought he saw, what he heard or felt, or

thought he heard or felt, he accepted as fact, without questioning."

Reference is made to the life of Martin by Sulpicius Severus, and the importance of this as the model of much of the later writing on hagiology is shown. The marvellous and widespread influence of the belief in the miraculous virtues of the Saint's tomb is shown by the fact that even Pepin and Charlemagne were indebted to it, and the latter paid several pilgrimages to the shrine. Dr. Jessop hints at a continuation of his historiette, bringing the narrative down to the present time. It is to be hoped that this continuation will be written.

Other articles are on the political situation in England, 'Stony Sinai', by Mr. E. N. Buxton, and 'Francesco Crispi', by the late American Consul-General in Rome.

Professor R. K. Douglas in an able article on 'The Triumph of Japan' shows that the war was really forced on Japan by the action of China.

"When China despatched troops to Seoul without giving notice to Japan as prescribed by the treaty of 1885, the Mikado lost no time in asserting his right to land a force on the coast. Even then it might have been possible to have preserved peace if the Chinese had been willing to join hands with Japan in reorganising the administration of the country, in suppressing the corruption which prevails, in reforming the system of justice, and in creating an effective army and navy. To the propositions of the Japanese on these subjects the Chinese haughtily replied that if any reorganisation was necessary it should be effected by the suzerain state, and that Japan could have no part nor lot in the matter. The inevitable result followed, and the circumstances which succeeded are too well known to need re-capitulation."

Mr. W. L. Courtney's editorship of the *Fortnightly Review* would seem to have raised the interest of that Magazine, if the January number may be taken as a fair specimen. Each article is good in its own line. Sir Evelyn Wood's reminiscences of the Crimean War, Lady Jeune's 'Ethics of Shopping', Mr. Haweis' interesting sketch of Rubinstein, Mr. Drage's attempt to show that 'Alien Immigration' into England is rather a blessing than the calamity Lord Salisbury, Mr. Chamberlain, and others have represented it as being, appeal, no doubt, more forcibly to English than to Indian readers. But the question of the House of Lords has roused echoes even here. Mr. Swift McNeill's 'Short Way with the House of Lords' will not be without interest, therefore, especially to students of the British Constitution. His plan is that the Crown, that is, the Ministry of the day, should withhold writs of summons from such Peers of the Realm as it saw no reason for calling to assist in the deliberations of the House of Lords. As is well known, Charles I. exercised his prerogative in this way, by withholding the writ from the Earl of Bristol in 1625 and 1626. Mr. McNeill points out that the Lords could not protest against this as illegal, but petitioned the King humbly not to continue a course which might trench on the right of every member of the House. He quotes *Bills and Acts* which have proposed to withhold writs from Lords who by bankruptcy or otherwise have discredited themselves so far as to render their disqualification desirable. He insists also on Freeman's argument that the Crown to-day has all the powers which were exercised by Edward I. except where they have been taken away by Act of Parliament, and that just as the opposition of the Lords to the abolition of Army Purchase was met by the royal prerogative, the same means may be employed to get rid of the obstruction of the Conservative Lords to progress in general. The plan is of course logically sound, if the peculiar character of the English Constitution as based upon convention rather than documents be forgotten. Surely the privilege of *hereditary summons after* six centuries of prescription cannot be seriously questioned now. The article will probably be welcomed as much by the friends of the Lords as by their assailants, for the plan it recommends is an unconstitutional trick which would create a revolution and rouse against those who made use of it a storm of indignation at its want of straightforward English

honesty. And the publication of this unpractical plan is accompanied by an abandonment on every ground of Mr. Labouchere's alternative, the swamping of opposition by the creation of a batch of Radical Peers.

Mr. Roylance Kent defends the House of Lords by an examination of its use of its veto since 1832. This it has exercised mainly on Irish Bills, Bills for legalising marriage with a deceased wife's sister, and Bills for removing Jewish disabilities. But how often has the House of Commons rejected Bills which it afterwards passed. The Ballot Bill, for example, was continually rejected by the Commons till 1871. Then the Lords rejected it once and 'mangled' it in the following year. Which House is the greater obstacle to the popular will? A pretty piece of special pleading! To prick the bubble it is only necessary to point out that the rejections by the Commons implied that the popular mind was not made up: the Lords rejected this and similar Bills after the people through their elected representatives had declared their desire that they should pass. It may have been antidemocratic of the Commons to reject the Ballot Bill so often, but at least that it was discussed from 1832 onwards in the Commons shows that that House was more democratic than the Lords, for the latter never even considered the question till 1871, and then contemptuously dismissed it.

Mr. Sidney Whitman writes a character sketch of Count Moltke. He labours to overthrow the popular idea that Moltke followed in his campaigns plans which he had pedantically worked out in his study. Common sense he described as the essence of strategy, and his motto, 'first weigh, then *dare*', sums up his generalship. Similarly Mr. Whitman discounts the idea of Moltke's *modesty* To his own king he was respectful, but for the princelets whom he met constantly he had little but contempt. He knew his own powers, and his 'modesty' was really silent pride. The poverty of his earlier years engendered in him a habit of economy which continued to the end. His desire to crush Russia separated him in his last days from his old colleague Bismarck. "Moltke's was essentially a hard Prussian nature," and the writer not without some truth constantly brings his character into comparison with that of Cæsar.

A review of Lady Blennerhassett's *Talleyrand* endeavours to make that strange character more intelligible. Not with much success, however. Indeed it seems doubtful if either the author or the reviewer has been able to come to a consistent view of Talleyrand's career. That left to himself he would have advocated universal peace or at least an alliance of France and England may perhaps be granted. But to what extent his views were modified by Napoleon's influence is far from clear. The author tries to regard him as a true patriot; the reviewer can only accept this view with modifications; but it remains still doubtful if he was not the arch-intriguer whose treachery Napoleon feared and felt.

'Vazaha' writes on Madagascar, predicting that the task of the French in its conquest will be easy, and half suggesting that the French should render it still easier by announcing liberty to the slaves. The conquest of the island by France he regards as a gain to civilisation on which England should congratulate itself.

Captain Eardley-Wilmot tries to point the moral of 'The Collapse of China at Sea.' The success of the Japanese he attributes to their superiority in quick-firing guns and to their superior personnel. From the battle of Yalu he deduces the lessons that the use of wood in shipbuilding must be even more restricted in the future than it has been in the past; that outside defensive armour serves its purpose in enabling a ship to stand persistent fire; that shells and quick-firing guns are the weapons of to-day, but not to the exclusion of the heavier guns; that torpedo-boats are practically useless in naval battles, and should be confined to coast defence; that discipline and harmony are essential in the officers of a fleet.